

TWELVE  
SERMONS,  
PREACHED

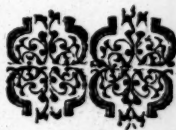
BY  
M<sup>r</sup>. HENRY SMITH.

WITH  
Prayers, both for the Morning and  
Eueing thereunto adioyned.

And published by a more perfect  
Copy than heretofore.

P R O. 28. Verſ. 13.

*He that hideth his finnes, ſhall not proſper : but he that confeſſeth  
and forſaketh them ſhall haue mercy.*



LONDON,  
Printed by Iohn Hauiland for George Edwards.

1 6 2 9.

TWELVE  
SERMONS  
PREACHED

Rare Book Room.

5X

5133

563

1629

LONDON





To the right Noble LORD, the  
 Lord EDWARD, Earle of Bedford,  
 Grace and Peace from the  
 LORD,



*As the little Bee gathereth not Hony for her  
 selfe alone, but for others; so, right Honou-  
 rable, I am bold to present your good Lord-  
 ship with my Choice, my Care, and the Issue.  
 The first, your Honourable selfe, & in this;  
 as you are the hope of the remning of your  
 undoubted Noble Grandfather & Father: so my hearty wel-  
 wishing (together with the Prayers of all the Godly) is, that  
 what the Almightye graced them with, in you may be redou-  
 bled. The Second is, the Fountaine whence the first had his  
 streame, and being in me (as a member of the Church) what  
 I wish to the same assured Assembly of Gods People, I leave  
 to the alone determiner of all Controuersies whatsoever. The  
 last I commend to the only direction of the Lord. Now as the  
 faithfull Disposer of Gods Truth, was a man linked vnto me in  
 assured friendship whilest he lived: so I hauing with care long  
 sithence collected these his Sermons together, doe now with  
 singlenesse of heart present the same to your Lordship, & here-  
 with amprest to performe all such duties to your Honour, as  
 God shall enable me vnto, both in Prayer for your health and  
 increase of xale to the maintenance of his poore Flocke, which  
 I hope is the onely ayne and end of all your Honourable purpo-  
 ses. Thus with al other graces, I most heartily desire that Fa-  
 ther of Light to enrich you in this life, and after this to blesse  
 you with immortalitie in that place of rest for ever.*

The Choice.

The Care.

The Issue.

Your Lordship<sup>s</sup> to command,  
 W. S.



## The Contents.

1. *The Sinners Conuerſion.*
2. *The Sinners Confession.*
3. 4. *Two Sermons of the Song of Simcon.*
5. *The fifth, of the Calling of Ionah.*
6. *The ſixt, of the Rebellion of Ionah.*
7. 8. *Of Ionahs puniſhment.*
9. *The trumpet of the Soule.*
10. *The ſinfull mans Search.*
11. *Maries Choice.*
12. *Noahs Drunkenneſſe.*





# THE SINNERS CONVERSION.

## THE TEXT.

Luke 29. Verses 1, 2, 3, 4, 5.

1. Now when Iesus entred and passed through Iericho,
2. Behold, there was a man named Zacheus, which was the chiefe receiner of the Tribute, and was rich :
3. And he sought to see Iesus, who hee should be, and could not for the prease, because he was of a low stature.
4. Wherefore he ranne before, and climbed up into a wild Fig-tree that he might see him, for he should come that way.
5. And when Iesus came to the place, he looked up, and saw him, and sayd unto him, Zacheus, come downe at once : for to day I must abide at thine house.



N the end of the Chapter before going, wee may see how Christ healed a man, blinde sight in his bodily sight, namely, *Bartimeus*, whereby hee sheweth himselfe to bee the Physician of the bodie: Here we shall see how he cured one blinde in minde, namely, *Zacheus*, whereby hee sheweth himselfe to bee the Physician of the Soule, and therefore the Sauour of the whole Man.

*Ephes. 5. 23.*

In speaking of *Zacheus* and his Conuersion, we will obserue foure Circumstances : First, the place where he was

A 3

called,

## *The Sinners Conuerſion.*

called, which was Iericho: Secondly, the perſon that was called, *Zacheu* the Publican. Thirdly, by whom and how he was called, by the voice of Chriſt. And laſtly, the effect and fruit of his calling, his good conſeſſion.

### *The firſt Circumſtance.*

**F**irſt, therefore for the place where he was conuerſed; it appeareth to be Iericho, a Citie not farre diſtant from Ieruſalem. It was ſometimes a notable Citie, till it was ſubuerſed and ruined by the Lords Champion *Iofua*. It was builded againe in the dayes of *Ahab*, by *Hiel* the Bethelite, and remayneth at this day with the reſt of that Holy Land, vnder the Turkiſh Empire. Vnto this Iericho, the Lord of Heauen and Earth vouchſaferth to come in the likenefſe of a Seruant. And as *Iofua* compaſſed Iericho ſeuen times, minding to deſtroy it, ſo Chriſt the true *Iofua*, reſorted oftentimes to Iericho, minding to ſaue it. But as in the deſtruction of Iericho, *Iofua* ſpared none but *Rahab* the Harlot: ſo Ieſus in his iourney to Iericho, conuerſed none but *Zacheu* the Publican. When *Iofua* had conquered and razed Iericho, he ſowed Salt in it to make it barren, and curſed him that ſhould attempt to build it vp: yet in this barren ſoyle Chriſt hath his ſpiritual Harueſt, and in this curſed Citie hee hath a Holy Temple, a bleſſed building. Samaria that wicked Citie, affoordeth many that belecue in Chriſt, *Iohn* 4.39. And out of Galile, from whence they thought no good thing might come, *Iohn* 1. Verſe 46. Chriſt called diuers of his Apoſtles: and euen in Iericho this curſed Citie, Chriſt hath a rich man that is to be ſaued. In euery place Chriſt hath his choſen. There is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free, but Chriſt is in all, to all that call vpon him, *Rom.* 10.12.

*Iof. 6.*

*1 Reg. 16.34.*

*Iohn 7.51.*

*The*

## The Sinners Conuersion.

### The second Circumstance.

**N**OW followeth the description of *Zachens*, which is most plainly and fully set forth vnto vs. The holy Ghost speaking of *Zachens*, and his Conuersion, comes in with a *Ecce*, Behold, as if it were a wonder that *Zachens* should be conuerted: *Zachens* was a Gentile, a Publican, and a rich man, and therefore behold a Miracle; as if in the Conuersion of *Zachens*, these three should be conuerted at once.

*Zachens* was a Gentile : a maruell to see a Gentile become a Iew, that is, to beleue in Christ. Hee was a principall Publican ; a strangething to see a chiefe Custom-er to giue ouer his Office : and he was rich also ; a rare matter to see a rich man to enter into the Kingdome of God : and therefore behold a Miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perswaded to forsake their Idolatry and Superstition. Christ going to Ierusalem, conuerteth a Gentile, to signifie the calling of the Gentiles : he conuerteth a Publican, to shew that notorious Sinners may hope to bee saued, if they repent and amend, as *Zachens* did. Hee conuerteth a rich man, to shew that all rich men are not excluded from the Kingdome of Heauen.

Rom. 2. 28.

Mal. 19. 23.

He was called *Zachens* before his Conuersion, but hee was neuer truly called *Zachens*, till Christ called him so. His name signified, simple, pure, honest ; but his life was subtile, impure, and most detestable. Thus many are called by honest names, whose deeds bewray their dishonest natures, and vices oftentimes are shrouded in the habits of vertue, like *Esops* Alfe masking in the Lions skinne, till his long eares detect his folly, or like the Crowe that is deckt in other Plumes, till euery Bird doe plucke his feather.

## *The Sinners Conuerſion.*

*Zachens* by his Profeſſion was a Publican, and therefore much deteſted of the Iewes: for the Publicans were Roman Officers, appointed to gather and receiue publique Cuſtome or Tribute of the Iewes, who were at that time in ſubiection to the Romans. And amongſt theſe Officers, *Zachens* was the Chiefe, and (as it ſeemeth) Overſeer of the reſt that were in Iericho, and therefore in chiefe hatred among the Iewes as one that chiefly fauoured the Romans tyranny, and ſerued to abridge their Countrey libertie, which ought not to be ſubiect to any Nation.

Besides, hee contemned the Ceremonies of the Iewes, and regarded not their Religion, nor liued after their Law, and therefore with the reſt of the Heathen Publicans, was excommunicate out of their Synagogues, *Mat. Chap. 18.*

Thus was he hated for his profeſſion, becauſe hee was a Publican; & for his Religion, becauſe he was a Heathen: Yet was he beloued for his wealth, for rich men haue many friends, *Proverb. 14. 20.* And though they do neuer ſo wickedly, yet haue they ſome to take their parts. If they ſpeake neuer ſo proudly, yet are there ſome to praiſe their ſaying, *Eccleſ. 13. 23, 24.*

*Zachens* was a Publican, and therefore rich: for Publicans muſt needs be rich, and Vſurers will be wealthy. But rich Publicans make poore Princes, and wealthy Vſurers make many Beggers. In euery Province there were many Publicans, & therefore much poore people in euery place: for where there be many Caterpillers, the fruit is ſoone conſumed; and where there be many Extortioners, Beggers muſt needs abound.

*Deut. 15.*

By the Law of God, there might be no Beggers in Iſrael: but when ſo many Publicans were ſuffered to receiue Tribute of the Iewes, contrary to Gods Law, no maruell though ſo many ſate and begged, contrarie to Gods Law, *Luke 18. Iohn 9. Acts 3.* By the Law of God,



## The Sinners Conuerſion.

God, there ought to bee no Beggars among Chriſtians, *Pſal.* 32. 25. But when ſo many Vſurers are tolerated in a Chriſtian Cōmon wealth, contrary to the Law of Chriſt, *Luke* 6. 35. no maruell, though we haue ſo many Beggars, contrary to the mind of Chriſt. *The poore* (ſaith Chriſt) *ye ſhall haue alwayes with you, and when you will, you may doe them good:* and we ſhall be ſure to haue the poore amongſt vs alwayes: but wee muſt make ſuch good prouiſion for them, that they be not faine to begge their bread.

*Leuit.* 35. 36. 37.

*Marke.* 14. 7.

*Pſal.* 3. 7.

Thus was *Zacheus* rich to himſelfe, for hee was a Publican, but he was rich toward God alſo, for he had a deſire to ſee Chriſt. Almighty God *who was rich in mercy*, *Epheſ.* 2. hath ſo inſpired his heart with the deſire of heavenly riches, that whereas before his whole delight was in ſeeking of worldly wealth, now his greateſt care is to ſeek for heavenly treaſure. He now forgetteth what his Profeſſion is, and begins to bee of a new Profeſſion: and hee whoſe heart was wholly ſet vpon earthly profit, is now like old *Simeon*, moſt deſirous to ſee his Sauour. The Tetrarch *Herod* deſired to ſee Chriſt, and deſpiſed him when he ſaw him, *Luke.* 23. 8, 11. but *Zacheus* the Publican deſired to ſee Chriſt, and reioyced when he ſaw him, like *Abraham* that deſired to ſee the day of Chriſt, *Iohn* 8. 56. And therefore of the ſeruant of Sarai, *Zacheus* is now become the Childe of *Abraham*, which reioyced to ſee the Day of Chriſt. Happy were his eyes that ſaw ſo bleſſed a ſight, for many Prophets and righteous men haue deſired to ſee and to heare thoſe things, that *Zacheus* both ſaw and heard, and could not ſee nor heare the ſame. If *Iacob* thought himſelfe happy, if that hee might ſee his ſonne *Joſeph* before his death, then ſurely thrice happy *Zacheus*, whoſe hap it was, not onely to ſee (as *Iacob* did) but to reioyce (as *Mary* did) in Chriſt his Sauour.

*Luke* 2. 2.

*Luke.* 10.

*Genes.* 45.

As *Zacheus* was deſirous to ſee Chriſt in earth, ſo I would

## *The Sinners. Conuersion.*

would haue the rich Men of our time, desirous to see Christ in Heauen. For although with the eyes of our body we cannot see Christ as *Zachens* did, yet with the eyes of our Faith we may behold him as *Stephen* did, *Acts* 7. But if our Faith be so weak-sighted, that we cannot see Christ, yet let vs haue a desire to heare Christ in his word, whereby our Faith may be increased: for faith comes by hearing the Word of God. And as the *Queene* of the South desired to heare the wisdom of *Salomon*, so let vs be desirous to heare the wisdom of Christ our Sauour.

King *Salomon* left some bookes in writing, wherein is seene some part of his wisdom; and Christ our King hath left vnto vs his most sacred Word, as it were a taste of his wisdom, sufficient matter for our saluation: this is that heauenly food, *Matt.* 4. 4. whereby our soules are fed vnto eternall life; let vs therefore labour for that heauenly food: and as the *Israelites* were carefull to gather *Manna* to sustaine their bodies, so let vs be as carefull to heare the Word to feed our soules. The People in the time of Christ, *Ioh.* 6. 24. tooke great paines to follow Christ both by Land and Sea: and many now a dayes (I confesse) are very forward to follow his faithfull Ministers: but as they followed Christ so fast to fill their bellies, so these frequent Sermons for saluion to serue the time.

*Zachens* is desirous to see Christ: a godly care; but yet he could not obtaine this purpose: a thing common; for euery one that hath any good motion, hath alwayes some hinderance to crosse the same; and *Zachens* hath a double impediment to hinder his honest enterprise: The praise of the people, and his little stature. Whereof the former, that is, the multitude, is alwayes wont to bee an enemy to those that would come to Christ. This hindred the blind man from receiuing his sight, *Luke.* 18. for the people rebuked him that hee should hold his peace, till Christ called him and opened his eyes. This hindred

*Ioh.* 30. 31.  
*Rom.* 10.

*1 Reg.* 10.

*Exod.* 19.

*Ioh.* 6. 16.

Two impedi-  
ments.



## *The Sinners Conuerſion.*

hindred them that brought the man ſicke of the palfie, *Mar. 2.* for they could not come at Chriſt for the preale till they vncouered the rooſe of the houſe, and let downe the bed wherein the ſicke of the palfie lay.

This hindered the healing of the Deafe and Dumbe, *Mar. 7.* till Chriſt tooke him aſide out of the multitude, and cured him. This hindered the rayſing of the Rulers daughter, *Mat. 9.* till Chriſt had thruſt out the Minſtrels and the multitude, and then reſtored the Maid to life. Finally, this hindered *Zachew* here from comming vnto Chriſt, till Chriſt vouchſafed to call him to himſelf. Thus alwayes a multitude that is prone to euill, doth withdraw and hinder vs from approaching vnto Chriſt: and therefore we muſt not follow a multitude to doe euill, nor decline after many, to ouerthrow the truth, *Exod. 23.*

The ſecond impediment that hindereth *Zachew* from ſeeing Chriſt, is his little ſtature. He was ſo low of ſtature, that hee could not ſee Chriſt aboue the multitude: but Chriſt was aboue the multitude, and therefore could ſee *Zachew*, though he were ſo low of ſtature. For God looketh not on the countenance, nor on the height of mans ſtature, but the Lord beholdeth the heart, and preferreth little *Dauid* before *Eliab* his eldeſt brother, becauſe hee finderh in him a better heart to ſerue the Lord. And *Zachew* in his little body, hath a heart and minde prepared to ſeek and ſee the Lord. *Zachew* was ſo low, that he could not ſee Chriſt: but many amongſt vs are ſo high, that they will not ſee Chriſt. The common people in the time of Chriſt were ſo deſirous to follow Chriſt, that neither lamneſſe nor blindneſſe, nor ſickneſſe, could ſtay them from comming to him, but the common people in our time, are more ready to follow their ſport and paſtime, than to come to the Church to heare of Chriſt. And as for our rich men, who ſeech not, that they will make great haſte to ſee commo-  
dic,

2. Sam. 16. 7.

1. Sam. 16. 12.

## The Sinners Conuerſion.

dirie, but will ſcarce come out of doores to heare a Sermon?

Iohn 3.2.

They come to Chriſt as *Nicodemus* came to Chriſt by night, as if they were aſhamed to come to Church: but they run after profit, to get riches, as *Gebezi* ran after *Nathan* the Syrian to get a bribe.

2 King. 5.

Thus hath *Zachew* two lets that he could not ſee Chriſt, the one in the people, the other in himſelfe; and wee haue many lets to withdraw vs from Chriſt: ſome are external, and without vs, as the inticements of the world; and ſome are internall and within vs, as the luſts of our owne fleſh. The preaſe of the people hindreth *Zachew* from ſeeing Chriſt in his humility: and the multitude of our ſins doe preſſe vs downe, that we cannot ſee Chriſt in glorie. *Zachew* was a man of little ſtature, & that hindred him from ſeeing Chriſt in earth; and we are men of little faith, and that is the cauſe we cannot behold Chriſt in heauen.

Eſay 59.2.

Though *Zachew* was a man of little ſtature, yet it appeareth that he was not a man of little wit. For when hee could not come to the ſight of Chriſt for the multitude, hee had the wit to runne before, and to climbe vp into a Tree, to obtaine his purpoſe. And for the moſt part it falleth out, that men of low ſtature, are men of high conceit, and the ſhortest bodies, haue the ſharpeſt wits, God ſo providing, that the defects of their bodies might bee ſupplied with the gifts of their minde. Now *Zachew* that before was loth to moue his foot from the Cuſtome-houſe, for loſing his profit, begins to run after Chriſt for feare of a greater loſſe, like *Eliſha* that leſt his ploughing, and ranne after *Elias* to follow his new vocation. But *Zachew* doth not onely runne, but alſo climbe vp into a tree to ſee Chriſt: A ſtrange thing, that *Zachew* a rich man, and a chiefe Cuſtomer, ſhould behaue himſelfe ſo childiſhly in the ſight of ſo great a multitude: but the deſire hee had to ſee Chriſt, made him forget

1. King. 19.

## *The Sinners Conuersion.*

forget himselfe, & to commit such things were not fitting for his state and credit. So they that will follow Christ, must make account to doe many things contrary to the fashion of the World, and their owne liking. If Christ himselfe were content to leaue the glorie which hee had with his Father, to come downe to vs, shall not we be content to leaue the reputation which we haue with men, to goe vp to Him? Rom. 12.2.

But alas, where is there any almost that preferreth not the fruition of this earthly Prison, before the possession of that Heauenly Mansion? and had rather hazard the hope which they haue of eternall glory, than leese the present enioying of their fading pleasure?

The ambitious man hunneth after Honour, and will not leese an inch of his estimation. The couetous man seekes after profit, and counts (like *Judas*) all lost that comes not to his bagges. And the voluptuous man bestowes his time in pleasure, and thinketh that his chiefe felicitie. Thus euery man makes his Heauen of that wherein he most delighteth, and is content to take great paines to accomplish his fond desires. But here *Zachew* is of another mind: for being a publike Officer, he climbs into a tree, which stood not with his grauity: and being a rich man, he runs to see Christ, which was not for his worldly profit; yea hee takes great paines to see Christ, not respecting his ease or pleasure. Iohn 12.6.

Thus must we be affected, if we desire to come to Christ, that neither honours, nor preferment, nor profit, nor pleasure, nor kindred, nor friends; bee able to hold vs backe: We must be readie not onely to run, but also to climbe (if need require) as *Zachew* did; that is, to take some paine and trauell to haue a sight of Christ.

The Queene of the South vnderooke a great and tedious journey to heare the wisdom of *Salomon*, but wee are loth to take any paine to heare one that is greater than *Salomon*. Mat. 12.21.  
Luke 14.29.  
1 King. 10.

The

## The Sinners Conuersion.

1 Chron. 29. 9.

The people in *Dauids* time brought so much treasure, and so many gifts to the building of Gods Temple, that the Priests were saine to bid them cease : but a great part of the people in our time, are so sparing of their paines and cost, that they thinke that time very mis-spent, which is implied in the seruice of God ; and that money ill bestowed, which is giuen to the maintenance of his Ministers.

When *Zachens* could not see Christ for the multitude, he climbs into a tree, that groweth in the way where he was to passe, that from a tree, he might behold Him, which was to suffer on a tree for mans saluation : So when we cannot draw neere to Christ, by reason of our sinnes that presse vs downe, we will climbe vp by a liuely faith, which is the Tree of life, that groweth in the way to Eternall Life, that so, with the eyes of our faith, wee may behold him that died for our sinnes vpon a tree.

Mat 21. 1.

It was a wilde Figg-tree that *Zachens* climbed, but not like that vnfruitfull one which our Saviour cursed: for this bare most precious fruit, euen such as Christ himselfe vouchsafed to plucke. A happy tree that bare such precious fruit as *Zachens* was; but thrice happy *Zachens* that so happily climbed on that happy tree.

Matth. 19. 20.

This tree grew in the way that Christ was to passe, for else *Zachens* might haue climbed to no purpose : So if we desire o finde Christ, we may seeke him in the way where he hath promised to shew himselfe vnto vs, that is, in his holy Temple ; where his Word is duly preached, and his Sacraments reuerently administred : for where two or three be gathered together, he hath promised to bee present amongst them.

The

## The Sinners Conuersion.

### The third circumstance.

*When Christ came to the place, hee looked vp and saw Zachens.*

As Zachens ranne before Christ, so Christ followed after to see Zachens. Satan for his part *went about like a roaring Lion, seeking to deuoure him*; but Christ for his part goeth about like a good Shepherd, minding to saue him. And although Satan a strong armed man had taken some possession in the heart of Zachens, yet Christ a stronger than hee, commeth vnarmed, and taketh from him his Harnesse wherein hee trusted, and rescueth his spoile.

1 Pet. 5 8.

John 10.

Luke 11. 21.

Christ commeth to the place where Zachens was, because otherwise it had beene vnpossible for Zachens to come to his presence: for vnlesse the Lord vouchsafe to come vnto vs, we cannot attaine to the presence of God. As no man might haue any access to King Assue-us, except he stretched out his golden Scepter: so no man may come to Christ, vnlesse he be called by the golden Scepter of his sacred Word.

Hesl. 4.

*Christ looked vp and saw Zachens*, before Zachens could looke downe to behold him. Thus doth the Lord preuent vs with his Mercy, whom he might cast off in his Iustice: and if he perceiue in vs a willing mind to come vnto him, he is content to come first vnto vs; and like that good Father, *Luke 15.* to behold vs while wee are yet a great way off, and to haue compassion on vs.

When *Iobs* three friends, that came to visit him in his great calamitie, lift vp their eyes a farre off, they knew not *Iob*, because he was so sore afflicted. But Christ, who is the mirrour of true friendship, cannot so soone forget his friends, howsoeuer they be disguised. Hee knoweth his owne sheepe wheresoeuer he seeth them, *Iob. 10.* whether:

Iob. 2. 12.

## The Sinners Conuersion.

ther they bee vnder the Figge-tree, as *Nathaniell* was, or vpon the Figg-tree, as *Zacheus* was, hee hath respect vnto them. And if they haue a desire to seeke, they shall bee sure to finde, *Matth. 7.* And if they labour, and are heavy laden, he will relieue them, *Matth. 11.* Christ is now come to the place where *Zacheus* is to be called; and as *Abraham*, *Gen. 22.* lift vp his eyes and saw in the Bush a Ramme that was to be sacrificed, so Christ lifting vp his eyes, saw in the tree *Zacheus* the Sinner that was to bee conuerted. And now begins the conuersion of *Zacheus*, for now Christ begins to speake vnto him.

*Zacheus* desired onely to see Christ, but now Christ calleth him by name, and offereth his owne selfe vnto him. This was more than *Zacheus* expected, and yet no more than Christ vouchsafeth namely, to giue more than is desired. The sicke of the Palsie that asked health, obtained also forgiveness of sinnes. *Salomon* desired wisdom, and the Lord gaue him wisdom, & abundance of wealth beside. *Jacob* asked but meat and clothing, and God made him a great rich man. And *Zacheus* desired onely to haue a sight of Christ, and was so happy as to entertayne him into his house.

Thus the Lord that is rich in mercy to all that call vpon him, vsesh oftentimes to giue more than we aske: and he that is alwayes found of them that seeke him with their whole heart, is found also sometime of Gentiles that knew not God, *Esa. 65. 1.* Let vs therefore that were sometimes sinners of the Gentiles, seeke the Lord, as *Zacheus* did, while he may be found, & call vpon him while he is nigh. He will be found of them that seeke him heartily, and is nigh to all them that call vpon him faithfully, *Psa. 145. 18.*

*Zacheus*, come downe at once. Now Christ beginnes to call *Zacheus* from the tree to bee conuerted, as God called *Adam* from among the trees of the Garden to be cursed, *Gen. 3.* Before, *Zacheus* was too low, and therefore,

was

*Iohn 1.*  
*Luke 5.*  
*1 K. 3. 12, 13.*  
*Gen. 18. 20.*

*Rom. 10. 12.*  
*Ephes. 1. 4.*  
*1 Cor. 29.*

*Rom. 10. 10.*  
*Esa. 55.*



## *The Sinners Conversion.*

was faine to climbe, but now hee is too high, and therefore he must come downe. And we (for the most part) are either too high, or too low; too hot, or too cold; too quicke, or too slothfull in the Lords businesse. Sometime we flocke together to heare a Sermon, like the people, *Luk. 5.* that pressed vpon Christ to heare the Word: and anon we run to see some pleasant pastime, like the Athenians, whose eares alwayes itched to heare some newes.

*Act. 17.*

Who make more shew of Conscience and Religion, than they that shew themselves most irreligious and vnconscionable? Who seemed more confident and valorous in Christ his cause than *Peter*? and not long after, who more trayterous and faint-hearted?

*Matth. 26.*

Many can say with *Peter*, that they will not sticke to die before they will deny Christ, but when it comes to the tryall, they are ready to abiure Christ and his Religion, before they will hazard either life or liuing.

He that will come to Christ, must come at once, without delay, for delaies ( specially in the matter of our Salvation) are most dangerous, and Repentance may not be deferred. *We must make no tarrying to turne vnto the Lord, nor put off from day to day, lest the wrath of the Lord breake forth suddenly, and we be destroyed in our securitie, and perish in the time of vengeance.* When the Lord is minded to doe vs good, he will haue vs come quickly, like *Ioseph*, *Genesis 45. 9.* that in the time of famine would haue his Father *Isaack* to come downe quickly vnto him, to sojourne in Egypt, where there was some plentie of food.

*Eccles. 5. 7.*

As the Children of this world are very nimble to work wickednesse, so the children of light should be as nimble to follow goodnesse. *Indas* was nimble to betray Christ, *Iohn 13. 27.* and the bad debtors, *Luke 16.* could sit downe quickly to mis-reckon their Creditor: so let vs come quickly to heare of Christ, that Christ may accept

## *The Sinners Conuerſion.*

*Luke 14. 28.*

of vs quickly : let vs be nimble to make our account before, that we do not (like the foolish builder ) come short of our reckoning.

But why must *Zachew* come downe so hastily ? Euen to entertaine Christ into his house : for to day (saith Christ) / *must abide with thee.* This was ioyfull newes to little *Zachew.* Not long before, he wanted means to see Christ, but now he hath opportunity to entertain him into his house.

*Mat. 25. 40.*

There was more humanity in Christ than in *Zachew* : for if Christ had not bidden himself to dinner, he had not bene bidden for *Zachew* : So if Christ doe not offer himselfe vnto vs in his afflicted members, he may goe long enough before we will offer him any entertainment. As often as the poore craueh any relect at our hands, let vs imagine that Christ asketh something of vs : but as *Zachew* must entertaine him presently, without delay, so let vs be ready to helpe them presently, because they stand in need of present helpe. And as he must receiue Christ into his house ; so we must make account to receiue his needy members into our houses. And as the vniust Steward procureth himselfe friends with his Masters goods : so let vs make the poore to be our friends, by our beneficence and bounty towards them, that so receiuing them ( when they haue need ) into our earthly houses, they may receiue vs, when we stand in greatest need, into euerglasting Habitations.

*Luke 16.*

They that were inuited to the Marriage, *Mat. 22.* refused to come ; but Christ is content to come to *Zachew* : house before hee was inuited. Wherein also hee sheweth his great humility ; in comming before hee was requested ; as they bewrayed their great arrogancy, in refusing to come being solemnly bidden. It was a part of great humility, that he that was most free from sinne, would vouchsafe to come into a Sinners house : but it was a signe of greater humility, that he would bewray his  
great



## The Sinners Conuersion

great necessity, and seeke for succour at a Sinners hand.

Alas, poore humble Saniour, who though thou be Lord of Heauen and Earth, as thou art the Sonne of God, yet as thou art the Sonne of man, hast not whereon to lay thy head. *Matth. 8.*

How wittily did thy Prophet *Jeremie* wonder at thy humble pouerty, saying, *O thou hope of Israel, the Saniour thereof in the time of trouble, why art thou as a stranger in the Land, or as one that passeth by to tarry for a night?* The Son of God vouchsafeth to come, & that vnrequested to a sinfull mans house; a speciall fauour: but he disdaineth not to make his necessity knowne vnto him: O strange humility! Here therefore appears the singular humanity and great humility of Christ to sinfull men: he offereth himselfe to be their Guest, if he find them willing to entertaine him for their Guest. And *Zachens*, no doubt, was willing to entertaine him: for although Christ heard not the voice, yet he heard the affection of *Zachens* inuiting him to dinner.

*Ier. 14.*

As therefore *Zachens* was willing to receiue Christ into his house, so let vs be ready to receiue him into our hearts. For as Christ said to *Zachens*, *This day I must abide at thy house*: so he saith to euery one of vs: *This day I must abide in your hearts*. Wherefore, as the Prophet *Danid* saith, *Open your gates, that the King of glory may come in*: so I say vnto you, *Open your hearts, that the Word of God may enter in*. This day the Word of God may abide in your hearts, for this day the Word is preached vnto you; and who knowes whether he shall liue to heare it the next Sabbath? *To day therefore, if you will heare his voyce harden not your hearts*, as did the Israelites, lest if you harden your hearts, his voyce be heard no more amongst you.

*Psal. 24.*

*Psal. 95.*

This day you may gather this heauenly Manna, as the Israelites might gather their Manna six dayes together: but to morrow (perhaps) and six dayes after, you may not

*Exod. 16.*

### *The Sinners Conuersion.*

not gather it, as on the seventh day Manna might not be found.

2 Roꝝ. 19.

The Lord grant that you may gather sufficient food for the sustentation of your soules, that as *Elias* the Prophet iourneyed in the strength of the meate that the Angell brought him, euen vnto Horeb the Mount of God: so you in the strength of this spiritmall meate which here I bring you, may bee able to passe through the dangerous wayes of this troublesome World, vnto Gods holy Mountaine, the Hauens of all happinesse: whither he bring vs, that hath dearly bought vs with his precious blood, euen Christ Iesus the righteous: to whom with the Father and the holy Ghost, three persons and one God, be giuen all glory and maiesty, world without end.

*Amen.*

---

FINIS.

---



# THE SINNERS CONFESSION.

## THE TEXT.

Luke 19. Verses 6, 7, 8, 9.

6. Then he came downe hastily, and receiued him ioyfully.

7. And when all they saw it, they murmured, saying, that he was gone to lodge with a sinfull man.

8. And Zacheus stood forth, and said vnto the Lord: Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any by forged conuillation, I restore him foure-fold.

9. Then Iesus said vnto him, This day Saluation is come vnto this House, forasmuch as hee is also become the Sonne of Abraham.



On heard the last Sabbath, how Zacheus the Publican was called to be a Christian: now you shall heare the fruit of his Conversion. No sooner had Christ called him from the tree, but that he came downe hastily, and receiued him ioyfully.

This was the fruit which it had in the heart of Zacheus, namely obedience to the  
B 3 voice

## *The Sinners Confession.*

voice of Christ: a fruit more pretious & acceptable vnto God, than the most pleafant fruits which Eden yeelded, and a sacrifice more sweet & acceptable vnto him, than al the Sacrifices which the Law required. This is the Sacrifice wherewith the Lord is pleased, euen when his voice is obeyed, 1. Sa. 15. 22. The voyce of the Lord is a glorious voice, & mighty in operation; diuiding the flames of fire, and shaking the Cedar trees. So the voyce of Christ is a glorious voyce, his voice is mighty in operation, diuiding the Soule and the Spirit, and shaking *Zachew* from the wild Fig-tree whereinto he had climbed.

The same God, to whose command the Winds, the Sea, the Devils, and Death it selfe obey, heere commandeth *Zachew* to come downe at once, and he commeth downe hastily to receiue him into his house, and hee receiueth him ioyfully. As *Zachew* could not come at Christ till hee was called, so no man can come to Christ except the Father draw him. And as *Zachew* could not choose but come when he was called by the voyce of Christ, so when any man is called effectually by the preaching of the Gospell, he cannot choose but come to Christ, for where there is an effectuall calling, there is Grace given also to obey the same, *Row. 8. 30.* The Lord is faine sometime to call vs often, because wee know not the voyce of him that calleth vs, as he called *Samuel* three times before hee answered; because at that time *Samuel* knew not the Lord, 1. *Sam. 3. 7.* But as soone as hee vnderstood that it was the Lord that spake vnto him, hee replied presently, *Speake on, Lord, for thy Seruant heareth.* So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powers of his body do yeld their obedience, the eare listneth, the tongue confesseth, the heart beleueth, the head denieth, the hand performeth, the foot runneth, the eye directeth, and all concur, *To doe thy will, O God, Psal. 40. 7.*

Such

*Psal. 29.*

*Heb. 4. 12.*

*Mat. 8.*

*John 6. 44.*

## The Sinners Confession.

Such and so effectuell is the voice of Christ in the hearts of his chosen, that it maketh *Saul*, of a bloody persecutor, to become *Paul*, a painefull Preacher; it causeth *Peter*, of a silly Fisherman, to become a catcher of men: and *Zachew* here, of a vile Publican, to become a zealous Christian. And such also is the nature of the Word preached, wheresoeuer it pleaseth the Lord to giue successe and increase thereto; that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to saue such as are ordayned to eternall life, *Acts* 13. This is the power of the Word of God, euen to cause a consenting to the truth thereof; and this is the property of the children of God, to yeeld all obedience to the Word of God. As soone as Christ called *Zachew*, he comes down presently, like the light in the Creation, that was made as soone as God sayd, *Let there bee Light*. Here therefore of *Zachew* that obeyed the voice of Christ, let vs learn obedience to the voice of Christ, for as Christ biddeh *Zachew* to come downe because hee was too high: so he sayth to euery one of vs, *Come downe*, because we are too high-minded. But with vs the voice of Christ is not so effectual as it was with *Zachew*: for he was content to come downe at the first bidding, but wee must bee often bidden to beware of Pride and Ambition, and yet we will still be climbing. There are few so high that are content with their calling: but as *Haman* was alwayes aspiring till he came to the Gallowes, so many amongst vs are alwayes climbing till we catch a fall.

Againe, as Christ sayth to *Zachew*, *To day I must abide at thy house*: So Christ sayth to vs, *To day my poore afflicted members should receiue some succour at your hand*. But as the Priest and the Leuite, *Luke* 10. passed by the wounded man, leauing him halfe dead, so we (for the most part) passe by our needy Brethren, leauing them vnreleued. Thus are we euery way disobedient to the

*Acts* 9.

*Matth* 4.

*1 Cor.* 3. 7.

*Rom.* 7.

*Heb.* 7.

## *The Sinners Confession.*

voice of Christ. He teacheth vs to bee humble as he himselfe is, *Mat. 11. 29.* and we wax proud and insolent as Satan is. He willeth vs to be mercifull, as our heauenly Father is, *Luke 6. 36.* and we are cruell and vnmercifull, as the rich Glutton was, *Luke 16.* This is the cause why the Earth deceiueth and rendreth not her fruit, *Esa. 24. 3.* This is the cause why the sword deuoureth abroad, and the pestilence destroyeth at home, *Dent. 28. 15. Len. 26. 24, 25.* and in a word, this is the cause of all the mischiefes and calamities that are threatned, euen because we are obstinate & rebellious against the Lord, we are vndutifull and disobedient to the voice of Christ, that calleth vs so louingly to come vnto him, *Matth. 11. 28.*

*Zachew* was called but once, and he commeth quickly: but we are called oftentimes, and almost euery day, and that by the voice of Christ himselfe. For he that heareth you (saith Christ) *Luke 10. 16.* heareth me: and yet we cannot finde the way to Christ. The Word of God which is the Lanterne vnto our feet, and the light vnto our paths, *Psalm 119.* hath bene plainly and plentifully preached amongst vs these many yeares, and yet many amongst vs haue not yet learned to come to Christ. *Zachew* comes quickly when Christ calleth him: let vs therefore learne of *Zachew* to come quickly when Christ calleth vs. We must be quick e in the Lords businesse, for God cannot abide Loyerers standing all the day idle, *Matth. 20.* and as he loueth a cheereful giuer, *2 Cor. 9. 7.* so he liketh a cheerefull follower.

It followeth therefore that *Zachew* receiued him cheerefully. Still *Zachew* is a Receiuer: before he was a Receiuer of Custome, now he is a Receiuer of Christ. *Zachew* receiued Christ two wayes: first, into his heart, when he desired to see him: and then into his house, when he gaue him Hospirality. Many receiued Christ to house, but not into their heart, and therefore receiued him



## *The Sinners Confession.*

him grudgingly: but *Zachew* receiued Christ first into his heart, and then into his house; and therefore receiued him ioyfully. Of *Zachew* his ioyfulnesse, we must learne to bee ioyfull, when wee doe any thing for the cause of Christ: wee must bee glad to harbour Christ in his members, as *Zachew* was glad to harbour Christ himselfe. As before in coming downe from the tree, *Zachew* shewed his obedience: so here in receiuing Christ into his house, hee sheweth the loue that hee bare vnto him. If *Zachew* had not loued Christ, hee might haue sent him to some common Inne. But *Zachew* is content to receiue Christ in his owne house; yea heercioyeth to haue gotten so good a Guest, like *Abraham*, that vsed to sit at the doore of his Tent, and reioyced to entertaine Strangers that went by the way: and therefore, though *Zachew* were a Gentile boone, yet herein hee shewes himselfe the child of *Abraham*, because hee doth the workes of *Abraham*. *Iohn* 8. *Perse* 39. So did *Abraham*, and so must we doe, if we will shew our selues to bee the Children of *Abraham*.

*Gen. 18.*

When *Abraham* thought onely to haue entertained men, he receiuerh the Angels in the shape and likenesse of men: and when *Zachew* thought to entertaine the Sonne of man, hee receiuerh the Sonne of God himselfe. Let vs therefore (as the Apostle willoeth vs) *Heb.* 13. 2. be mindfull to entertaine Strangers, forasmuch as thereby some haue receiued Angels into their Houses vnawares. And why should we not hope to entertaine the like, or better Guests, if wee bee giuen to Hospitality, as those godly Fathers were? For as the Angels came to them in the likenesse of men: so Christ himselfe comes to vs in the likenesse of a poore man, of a lame man, and of a blind man; and when he commeth, hee commeth hungry, or thinstie, or naked, or harbourlesse, or sicke, or imprisoned: and happy are they that feede, or cloath, or harbour, or visit him, when hee commeth thus afflicted.

*Abraham.*  
*Gen. 18. 3.*

*Gen. 19. 3.*

*Lot.*

When

## The Sinners Confession.

When *Abraham* entertained the Angell, hee was not onely busie himselſe, but his wiſe, and all his houſhold were carefull to make prouiſion for them; ſo when *Zachew* receiued Chriſt into his houſe, his whole Family (no doubt) were no leſſe willing and carefull to entertaine Chriſt, than their Maſter was: and therefore not onely to *Zachew*, but euen to his whole houſe Saluation is promiſed, becauſe the whole Family reioyced at Chriſts comming. Let ſuch men learne of *Zachew* to entertaine Chriſt in his needy members, and let rich mens Seruants learne of *Zachew* Family, to ſhew themſelues mercifull like their mercifull Maſters, that they may receiue the reward of mercie and hospitalitie at the laſt day. Come, ye bleſſed, for I was harbarouſſe, and ye tooke me in. Generally as *Zachew* receiued Chriſt, ſo let euery one that is able, be glad to diſtribute to the neceſſitie of the poore Saints: if we haue much, let vs giue plentifully: if we haue little, let vs giue gladly of that little: if wee be not able to giue a penny, yet haply wee may afford a morſell of bread, it not that, yet there is none ſo needie, that cannot giue a cup of cold water: and euen ſo ſmall a gift ſhall loſe his iuſt reward. *Matth. 10. 41.* *Zachew* receiued Chriſt into his heart, but many amongſt vs are readie to drive Chriſt out, and to receiue Satan in ſtead of him: *Zachew* receiued Chriſt into his houſe, but there are many rich men amongſt vs, that like *Dives*, *Luke 16.* will not afford poore *Lazarus* the crummes that fall from their Table: but as the Damsell, *Acts 12.* opened not the doore for ioy when ſhee heard *Peters* voyce; ſo by contrarie, theſe men for very griefe ſhut their gates, when they perceiue a Begger there. Finally, *Zachew* was ioyfull when he entertained Chriſt, but many amongſt vs are ſorrowfull when they ſhould releaue the poore, like churiſh *Nabal*, *1. Sam. 25.* that reuiled *Dauid*, when he ſhould haue releued him.



## The Sinners Confession.

So long as *Iob* prospered, he kept a worthy and a worshipfull house, hee suffered not the stranger to lye in the streets, but opened his doore to the Trauailer that went by the way, *Iob* 31:32. But now many Gentlemen of the Countrie are content to suffer the Stranger, the Fatherlesse & the Widdow, not onely to lye, but euen to starue and dye in the streets with hunger and cold, & neuer receiue them to house or harbour, nor affoord them any reliefe or succour. But as the voyce of *Abels* blood did cry from the earth to God for vengeance against his brothers cruelty, so the voyce of the poore and their piteouseries, shall enter into the eares of the Lord; and their guiltlesse blood (which is powred forth in euery place without all compassion) shall pull down hasty and sudden vengeance from Heauen, vpon the heads of those vnmercifull Cormorants, vntill while this time of mercie lasteth, they shew mercy to their distressed Neighbours.

Gen. 4.10.

Thus you haue heard how *Zachari* behaved himselfe in entertaining of Christ: now you shall see the behaviour of the Pharises in disdainning at Christ. When all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man. Before, they hated *Zachari* for his vices, because he was couetous: now they enuie him for his vertues, because hee was giuen to Hospitalitie. For the wicked will haue alwayes something to find fault with in the Children of God, like the Sonnes of *Iacob*, *Genes.* 37. that hated their Brother *Ioseph* because of his Dreames: and like *Saul* that vnhappy King, that enuied *Dauid* for his happy Victories, *1 Samuel* 18.29. Thus the wicked when they cannot charge the godly with any grievous crime, they beginne to gudge at their well-doing: and therefore not onely *Zachari* is hated for receiuing of Christ, but Christ is hated also for being his guest: When they could not accuse Christ for sinne, they accuse him companying with Sinners: For they must still bee accusing

### *The Sinners Confession.*

sing some or other, for one thing or other, like their father the Deuill, that both by name, *Reuel. 12. 10.* and by nature, *Ioh 16. 7.* is a continuall accuser of the Brethren. It had beene the duty of the Pharises to haue receiued Christ, and made much of him as *Zacharias* did: but they are so far off from entertaining him themselues, that it grieueth them to see *Zacharias* give him entertainment. And surely such is the peruerse nature of the wicked, that they will neither receiue the grace of God when it is offered them, nor willingly suffer any other to embrace the same: like the wicked Iewes, *Act. 13. 50.* that would neither beleue the doctrine which *Paul* preached, nor could abide that the Gentiles should be brought to the faith of Christ. The High Priests thought themselues too high, to haue poore humble Christ amongst them: the Scribes and the Pharises, in their owne conceit were too good, too wise, and too holy to receiue him into their company: and not content to sequester and estrange themselues from Christ, they disdained also that he should be conuersant with Publicans and Sinners, as though he were not worthy to be conuersant amongst them.

*Matth. 9. 13.*

It is were the office of Christ to convert Sinners, why should the Pharises be offended at him, if he were sometimes conuersant with Sinners to worke their Conuersion? If Christ were a Physitian to cure the sicknesse of the Soule, that is, to saue the people from their sinnes, why should the Pharises murmur at him for keeping of company with *Zacharias*, that was sicke in Soule? for as it is expedient for the Physitian to visit his Patients for their better recovery, so it was conuenient Christ should visit Sinners for their speedy Conuersion. But as the Physitian that resorteth vnto sicke persons, is not straight way infected; so the Soules Physitian that conuertieth with Sinners, is not thereby polluted. And therefore as Christ performed his office, though the Pharises mur-

*Mat. 9. 13.*

## *The Sinners Confession.*

mured : so let the Ministers of God learne by this example, to performe their duties, though the wicked be offended. It was the office of Christ to call sinners to repentance, yea, he came to call Pharise Sinners, as well as publican Sinners, if the Pharises would haue confessed themselves to bee Sinners, as the Publicans did, but because they stood so much vpon their owne rightcousnesse, and despised others, therefore Christ denounced so many woes against them, and preferreth the penitent Publican that trusted in the Lords mercy, before the proud Pharise that trusted in his owne merits.

*Luke 18.*

*Mat. 23.*

*Acts 23. 6.*

*1 Tim. 1. 15.*

*Prov. 18.*

*Luke 18.*

*Matth. 15. 7.*

*Luke 11. 44.*

Though *Paul* was a Pharise, and the sonne of a Pharise, yet he shameth not to confesse himselfe one of the chiefe Sinners that Christ came to saue. So if the Pharises that murmured at *Zachew* would haue bin saued, they should haue confessed themselves chiefe Sinners as *Paul* did. They should not haue accused Christ for keeping company with Sinners, but they should haue accused themselves for not keeping company with Christ. The iust man (saith *Salomon*) is the first accuser of himselfe; but the Pharises are so farre from accusing themselves, that they began to accuse *Zachew* and *Christ* together. Thus the Pharises of our time, that make Religion a cloake to couer their corrupt dealing, haue this property, to think other men to be hainous Sinners, and themselves only to be righteous: in so much as they will not sticke to speake like that proud people, that was wont to say, *Depart from me, for I am holier than thou*; and like the presumptuous Pharise, *I thank thee God, I am not as others are, Extortioners, Vsurers, Adulterers, Drunkards, or such like, I sanctifie the Sabbath, which other men prophane. I frequent Sermons, which they neglect: I reuerence the name of God, which they blaspheme: I pay tithes, which others with-hold: and fast oftentimes, which they do seldom, or neuer.* These were the speeches of the Pharises that liued in the time of Christ, whom he so often

often

## The Sinners Confession.

Like 11.1.

Acts 26.5.

Mat. 23. 25. 27.

Mat. 5. 20.

often calleth hypocrites; and these are the speeches of the hypocrites of our age, that seem to liue after the straightest Sect of our Religion, *Act. 26*. They wash the outside of the cup & of the platter; that is, they iustifie themselves and seeme maruellous holy in the sight of men, which can discerne by the outward appearance only: but vnto God that seeth and searcheth the secrets of the hearts & reines, they appeare like painted Tombs, full of dead men bones and all filthinesse: that is, they haue their inward parts full of rauening, and all kinde of wickednesse. Wherefore, as Christ said to his Disciples, *Except your righteousness exceede the righteousness of the Scribes and Pharises, you cannot enter into the Kingdome of Heaven*: So I say vnto you that except your righteousness exceede the righteousness of these Pharisaicall hypocrites, ye cannot be saued.

These holy Pharises did vse to call the Publicans, not Vsurers, nor Extortioners, as they themselves were; but by the generall name of Sinners, as though they themselves were free from sinne. Thus the Papists at this day doe vse to call the most sincere Professors of the Gospell, not *Lutherans*, *Caluinists*, *Zwinglians*, or *Protestants*, as they were wont to call them: but now they terme vs heretikes, a name more odious than any other; whereas in the meane season they themselves are of all others the greatest Heretikes. So the Atheists of our time; when they cannot accuse the godly that are amongst vs, of Vsurry, or Bribery, or Extortion, or Drunkennesse, or any such notorious sinne, they call them Hypocrites, which is the summe of all: when as in very truth they themselves doe best deserve that name: but it makes no matter what they call vs, neither are we to be moued at their despighfull speeches: for as the bitter taunts of these murmuring Pharises could not hinder *Zachens* in his Conuersion: so the slanders, of these godlesse men, must not discourage the Seruants of God from their good profession. The Pharises

## *The Sinners Confession.*

Pharises did *Zachew* great wrong for calling him Sinner, when he had repented of his sinne : and the Atheists at this day doe greatly wrong the true Professors, in calling them Hypocrites, which haue truly repented of their former sinnes, and endeouour by all good meanes to lead a godly life. Therefore as *Zachew* preferd his soules health before all their murmuring : so it behoueth vs to looke to our soules Saluation, notwithstanding all the repreches and slanders that are deuised against vs. And as the Pharises might call *Zachew* Sinner, but could not hinder his Conuersion : so the malicious Worldlings may take away our goods or good names, yea, and our liues also : but cannot deprive vs of our Saluation.

Wherefore, as our Sauour said to his Apostles, *Feare not them that can kill the body, and then can doe no more ;* so I say vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part : seeke not to gaine the fauour of the World, for the whole World is not able to saue a Soule : but feare to offend him that is able to destroy body and Soule in Hell, and seeke to please him that is able to saue them both in heauen for euer. Mal. 10.

Now followeth another fruit of *Zachew* Conuersion : namely his good Confession : for as hee beleued with his heart vnto Righteousnesse, so he confessed with the mouth vnto Saluation. When *Zachew* was mocked of the Pharises, it seemeth that hee should stoope downe for shame : but when hee was thus reproued and reuiled by them, the Scripture saith, that hee stood vp, in signe of gladnesse. As the Apostles went away reioycing, that they were counted worthy to suffer rebuke for the name of Christ : so *Zachew* the Publican went forth reioycing, that he was reproached for the cause of Christ. Before, *Zachew* was a Publican, and therefore stood in sinne very dangerously, like the house that is builded. Rom. 10. 10.  
Mat. 5.

## *The Sinners Confession.*

Luk. 6. 46.

builded vpon the sand, ready to be ouer-turned with euery Tempest: but now *Zachew* is become a true Christi-an, and therefore stands in righteousnesse very safely, like the house that is built vpon a Rocke, free from any danger of falling.

1 Tim. 6.

Matth 13.

*Behold, Lord, the halfe of my goods, &c.* there are two parts of this confession. The first, is his gift to the poore. The second is the Restitution of his vniust gotten goods. Before, *Zachew* was an Oppressor of the poore, now hee is a great Benefactor to the poore: before, he was an Encrocher vpon other mens goods; now he is a Distributer of his owne goods: before, hee was a Receiuer and a Taker, now he is a Restorer and a Giuer: neither doth he giue sparingly, but hee giueth liberally, laying vp a good foundation against the time to come.

Luke 18.

Now hath *Zachew* found that precious Pearle, and for ioy thereof he is content, not to sell, but to giue all that hee hath, to enioy the same. When the rich Ruler (in the former Chapter) was willed to sell all that hee had, and to giue it to the poore, he went away very sorrowful, for he was very rich: but *Zachew*, perhaps as rich as he, is content of his owne accord, and vnbidden, to bestow halfe his goods vpon the poore, and that with a cheerfull minde. If *Zachew* had giuen onely the third part of his goods, no doubt but Christ would haue accepted it, for he accepted the Widdowes Farthing, because it was giuen with a willing minde: but if hee had giuen all his goods to feed the poore, as the Pharises gaue their almes, to be seene of men: yea, or his body to be burned, as some Romans haue done to get renewne, it should haue beene to no purpose, because it was done to a wrong end.

Luke 21.

1 Cor. 13.

Gal. 5. 6.

Now as *Zachew* was rich in the goods of this life, so was he rich in faith also: neither was it an idle or dead faith that *Zachew* had, but it was a fruitfull and liuely faith, a faith that worketh and laboureth by loue, such



## The Sinners Confession.

as is required at the hands of Christians. Saint James sayth, *Shew mee thy faith by thy workes.* And here *Zachew* doth shew his faith by his workes. Before, he was exercised in vngodly workes, which are the fruits of infidelitie: but now he is exercised in the workes of Mercie, which are the fruits of a lively faith. *Zachew* is verie liberall in releeuing the poore, but he is liberall of that which is his owne: so there are many now adayes that are verie liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offered strange fire vnto the Lord, so these men offer strange goods vnto the Lord. There are some amongst vs, that thinke to make amends for their vniust dealing, by giuing part of that to some good vses, which they haue gotten by bad meanes; if they haue gotten a pound by Vsurie and Oppression, they are content perhaps to giue a penny to releue the poore. But as it was not lawfull for the Israelites to bring the price of the hire of an Harlot into the house of the Lord, so it is not lawfull for vs to apply the gaine of our ill gotten goods to the seruice of God.

Leuit. 10.

Deut. 23.

*The halfe of my goods I giue, &c.*

*Zachew* saith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when hee can keepe them no longer: but he saith, *I giue*: to signifie that his will is his deed, and that he meaneth not to take any dayes of payment for the matter. For as before hee ranne apace to see Christ, and came downe hastily to entertaine Christ in his owne person; so doth hee here giue quickly to releue Christ in his needie members. This is *Zachew* last Will and Testament that hee maketh before his death, and seeth the same prooued and performed before his eyes. If therefore we desire to doe any good to any of our poore Brethren, let vs learne of *Zachew* to doe it quickly, while wee are aliue, for time will preuent vs, and death will preuent vs. I know there would be many that would

## *The Sinners Confession.*

bee willing to giue some part of his goods to the poore before their death, as *Zachens* did, but that they know not what need themselves may haue thereof before they die; & therefore, for the most part, they will hardly forsake or leaue their goods, till their goods forsake & leaue them. But herein they shew themselves to doubt of Gods prouidence, and as it were to distrust of his payment, who hath promised to repay whatsoeuer is giuen vnto the poore, as it were lent vnto himself, & that not secretly, though they did their almes neuer so secretly: but the Lord wil reward them openly, as our Sauour speaketh, *Mat. 6.* The wise Preacher, *Ecel. 11.* willett vs to cast our bread vpon the waters; that is, to be liberall to the poore, whose waterie eyes bewray their great necessitie: or (as others expound it) to hazard and aduenture some of our goods vpon our needie brethren, as Merchants doe aduenture their goods vpon the Seas: for although they may seeme to bee in great perill & danger of perishing in the waters, yet commonly it falleth out, that by the blessing of God they returne with greater profit. So, albeit the releefe that is bestowed vpon our distressed Neighbours, may seeme to be lost; yet as the wise man saith, after a time we shall finde it againe. & as the precious oyle descended from *Aarons* beard to the skirts of his cloathing; so certainly the oyle of Mercy and Charity, which we powre into the wounds of our distressed brethren, shall descend vnto our owne soules. And as the Widdowes oyle was increased in the Cruse, because shee releued the Lords Prophet, so shall this precious Oyle, bestowed vpon the poore, bee returned vpon our heads in great measure. Thus is *Zachens* liberall as you see: for hee giueth away halfe his goods; but hee giues it not to the rich, that might giue to him againe; but hee giues it to the poore that cannot require him: to teach vs vpon whom wee should bestow our almes. As God, that is rich in mercie, giueth all things  
vnto

*Pro. 19. 17.*

*Psal. 133.*

*Luke 10.*

*1. King. 17.*



## *The Sinners Confession.*

vnto vs that cannot require him : so the rich men of this world (if they haue any sparke of mercie in them ) should giue vnto the poore that cannot require thē. But amongst vs, in euery place almost, it is farre otherwise : for if any thing be to be giuen, not they that are poorest & stand in greatest need, but they that can make best friends are best preferred. Thus *Dives* is still enriched, and *Lazarus* is still reiected. If we send to a great man, we send an Oxe for a present ; but if we send to a poore man, we send a Crust for an almes. Therefore, as Christ said to the Iewes, that the Niniuites should rise in iudgement against them, because they repented at *Jonas* preaching : so it may be sayd vnto vs, that *Zachens* shall rise in iudgement against vs, and condemne vs : for he shewed great mercie vpon the poore, but we are void of all compassion.

*Luke 16.*

*Math. 12.*

Thus you haue heard the first part of *Zachens* confession, wherein you see his liberalitie to the poore. Now you shall heare the second part of his confession, wherein hee promisseth restitution of his vniust gotten goods. Before *Zachens* gaue to the poore the halfe of that which was his owne : now hee restoreth that which is none of his, to the right owners. And becaute hee had detayned their goods so long, to their great losse and hindrance, therefore hee doth not onely restore the principall, which hee had taken from them ; but hee alloweth them their costs and dammages they had sustayned. As *Ioram*, King of Israel, caused to be restored to the Shunamite her house and land, and all the fruits and profits of the same, which were wrongfully kept from her seuen yeares together : so *Zachens* the Customer restoreth to those that hee had oppressed, their goods which hee had gotten from them, by fraudulent dealing, with all the fruits and profits that might come thereof, during the time of his vniust possession. So liberrall was *Zachens* to the poore, that hee gaue them halfe his

*2 King. 8.*

## The Sinners Confession.

goods : & so little got *Zachem* by his Usurie and Oppression, that for every penny he restored foure. If the Vsurers and Extortioners of our time would restore fourefold for that they haue wrongfully gotten, I feare they would haue but a small halfe to giue to the poore, and but a little left to helpe themselves. There was no law to compel *Zachem* to make such restitution, except hee will confesse himselfe to be a theefe, because he was an Usurer, and then the law of God requireth such restitution. And surely *Zachem* seemeth after a sort to confesse his theft, because hee promisseth foure-fold restitution. If a man had stolne a sheepe, the Law of God requireth that hee should restore foure sheepe for one: and the ancient Romans had this law, that Vsurers should forfeit foure times so much as they tooke for Usurie. If the same law were now to vse against our theeuish Vsurers, as it was sometime among them, we should not haue such complayning of the poore both in Prisons & Streets. But if these great theeues (I meane our Biting Vsurers) that rob and spoile without ceasing when they haue no need, might finde no more saueur than those petty theeues, which rob and steale sometime, when they are driuen vnto it by extreme necessitie, then surely, the Common-wealth would soone bee disburdened of that pestilent brood of Caterpillers, wherewith it is pestered. I wish them besides to looke to their owne estate, and with *Zachem* to forsake their damnable Trade. If they haue liued hitherto by the gaine of Usury, let them now lament their sinne, and call to God for mercie and forgiveness: let them make restitution of that they haue wrongfully taken, and grieue that they haue so long detained that which is none of theirs. For as no sin is pardoned without repentance to God, so Usurie is not pardoned without repentance to God: and as the sinne of theft is not remooued before restitution bee made to men (if the partie be able) so the sinne of Usurie (which is a se-

cret

Exod. 22. 1.

2 Sam. 12.

## *The Sinners Confession.*

cret theft) is not remitted, before restitution bee made to those that are oppressed and spoiled by this secret theft. Thus you haue seene how *Zachew*, that was once a horder of his goods, as our rich men are, is now a liberall disposer of his goods, as I wish they were. He that lately was a camel laden with riches, & therefore vnapt to goe thorow a Needles eye, hath now like the camell cast off his rich lading, and therefore may enter in at the narrow gate. Some rich men would rather haue lost their liues, than forgone their goods, and for half that losse would haue proued very peniue: but this was the ioyfullest newes that euer came to *Zachew* house, sweeter to him than all his gold and silver: that whereas before, he was in the state of dānation, now saluation is promised to him & his house; and whereas before he was the seruant of Satan, now hee is become the child of *Abraham*. Now *Zachew* house is become Gods house, and *Zachew* himselfe is the son of *Abraham*; and therefore no cause why Christ should not resort to *Zachew* houle. As Christ said to the penitent Theefe, *This day thou shalt be with me in Paradise*; So hee saith here to the penitent Publican, *This day saluation is come vnto thy house, and this day thou art become the child of ABRAHAM*. Christ loues not to be long in any mans debt: for as he saith to *ZACHEW*, *To day I must abide at thy house*; So hee saith to the same *Zachew*, *To day and hencefoorth for euer thou and thy house must abide with mee in heauen*. Here is a happie change; in stead of a little worldly Treasure, subiect to losse by Theeues, and to spoile by Rust and Moths, to haue all store of Heauenly Treasure, which neither Theeues can steale, nor Cancker can corrupt: in stead of an earthly house, subiect to fire and falling, to haue a house giuen of God: not made with hands, but eternall in heauen, 2. Cor. 5.1. Who would not rather choose with *Zachew* to giue halfe his goods to the poore, that he may bee an Heire of Saluation, and

*Mat. 19.*

*Mat. 7.*

*Luke 13.*

*Matth. 6.*

## The Sinners Confession.

Luke 16.

Iohn 8. 39.

Rom. 4. 12.

Gen. 3. 1.

Ab. 7. 3.

Iohn 8. 16.

Psal. 18.

the sonne of *Abraham*, to rest in his Fathers bosome, than with *Dives* to keepe all from the poore, & be tormented in those eternall flames. That rich Glutton, that denyed the crums from his table, challenged *Abraham* for his father, but hee was refused; because hee had not the Faith nor Workes of *Abraham*: but *Zachens*, though by nature he were not the child of *Abraham*, yet by Grace he is become the child of *Abraham*, because hee walked in the steps of that faithfull Father. *Abraham* beleueed before hee was circumcised; so *Zachens* beleueed before hee was circumcised. As *Abraham* left his Countrey, and all that hee had when God called him; so *Zachens* left his office, and the most part of his riches, when he was called by the Son of God: and as *Abraham* desired to see the day of Christ, and saw it, and reioyced; so *Zachens* desired to see Christ, & hee saw him and reioyced. Now is *Zachens* a Gentile, become the child of *Abraham*; & not only he, but his whole house also is become the house of *Abraham*; for when *Zachens* is converted, his whole house is converted. As the Master is, such are the seruants; if he be godly and religious, they proue godly and religious: if he be an Atheist, they proue Atheists likewise. Therefore keepe no companie with the wicked; for it is most pernicious: But associate thy selfe with those that feare the Lord; that thou also mayst learne to feare the Lord: who for his mercy grant that wee may with *Zachens* be desirous to see Christ, ioyfull to receiue Christ, liberall to relieue the members of Christ, and readieto make amends when we haue wronged any of our Brethren; that so with *Zachens* we may bee heires of saluation, and the true sonnes of *Abraham*, to raigne with Christ in heauen for euer, by the meanes and merits of him that dyed and rose againe for vs. To whom with the Father and the holy Ghost be all glorie.

Amen.

FINIS.



# THE SWEET SONG

## OF OLD FATHER SIMEON

in two Sermons.

LUKE 2. VERSE 29, 30, 31, 32.

29. *Lord, now lettest thou thy servant depart in peace, according to thy Word.*  
30. *For mine eyes have seen thy Salvation.*  
31. *Which thou hast prepared before the face of all people.*  
32. *A light to be revealed to the Gentiles, and the glory of thy people Israel.*



His is the sweet Song of old Father SIMEON, wherein is set forth the ioyfull and peaceable death of the righteous, after that they haue embraced Christ Iesus, with heart and mind vnsaynedly, as hee did, seeing their death is to be the beginning of a better and more ioyfull & pleasant life than the former.

But before we proceed further in it, let vs heare a little of that which went before. The Euangelist sayth, *Verf. 25.*

*And behold, there was a man in Ierusalem, whose name was SIMEON: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him. And a revelation, &c.*

## The First Sermon,

Proh. 1.7.

*Simeon* feared God. Religion may well be called feare, for there is no Religion, where feare is wanting: for the feare of the Lord is the beginning of wisdom: and this priuiledge hath God given to those that feare him, that they need to feare nothing else.

*And waited for the consolation of Israel.*

*Simeon* also waited for the consolation of Israel, vntill hee had embraced in his armes him whom he so long longed to see and feele. How many Waiters bee there in the World? yet few wait as *Simeon* did: but some wait for Honour, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Money, some for a deere Yeare, and some for a golden Day, as they call it: but *Simeon* waited and expected with many a long looke, vntill he had seene and embraced Christ Iesus, the light of the Gentiles, the glorie of Israel, the saluation of all, that with a faithfull and zealous affection and loue do wait for his coming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not alreadie waited, neither embraced him as *Simeon* did.

*And waited for the consolation of Israel.*

Faith in all afflictions, doth liue vnder her head, waiting in assured hope, beyond all hope; and seeing the clouds scattered ouer her head, yet shee is ever comfortable to her selfe, saying, Anon it will bee calme: and although all the friends in the world doe faile, yet it neuer faileth nor fainteth, but euer keepeth promise in that which by the verity of the Spirit of God is assured, vntill her ioy bee fulfilled. *All are not Israelites that are borne of Israel. Simeon* was an Israelite indeed, for hee waited for the Messias from God with patience and expectation: so the Spirit of God dwelleth alwayes with them, which alwayes say, *Thy will be done.*

Rom. 9.6.

26 And a reuelation was given him.

If wee waite as he did, the Spirit will assure vs, as it did him,



## of the Song of Simeon.

him, that we shall see God before we die: & they that long in faith to see the ioyes of heauen, the Spirit assureth and promisseth faithfully vnto them, that they shall see it.

27. *And hee came by the motion of the Spirit into the Temple.*

*Simeon* came into the Temple, at this time, by the providence of God. The worldlings will call it chance, but the Euangelist would not chop that in, because it is manifest that all things come to passe by the providence of God, without which there is nothing done. By this providence *Rebecca* came forth to wait on her Fathers Cattell, when *Abrahams* seruant praied, and looked for her comming, that he might take her for *Isaac* to marrie withall. By this providence *Saul* was anointed King by *Samuel*, when hee had no such thought in his hearr, but went about seeking for his fathers Asses that were lost.

*Prou 16.13.*  
*Matth 10.39.*

*Gen. 24.14, 15.*  
*16, 17, 18, 19.*  
*1. Sam. 9.20.*  
*& 10.1.*

*And he came by the motion of the Spirit.*

The Deuill led Christ vnto the top of an high Mountaine, that hee might shew him the glorie of the World, which deceiueth vnstable mindes: so would he doe you if you would beleeved by such a guide: but I would not haue you to marke the vaine motions of such a Spirite, which leades to nothing but to vanitie and pride: for after he hath led you to the top, and allured you by carnall pleasures as much as hee can, if you then fall downe to worship *Mammon*, and embrace the World, the same spirit will afterward leade you, nay, rather cast you downe from the top of all vnto hell. Therefore, I beseech you, and heartily intreat you, that you would bee the Seruants of God, and Seruants of the Spirit of God, to beled by it, to obey it, and to doe nothing contrarie to his will that you can refraine, but all those good things, which you would were done by you, and goe thither whither you would come; for all would come to heauen, but all will not goe to heauen. If you will all heare, I will teach you all: yea

1000000

I will

## The First Sermon

Acts 19.  
14 15. 16.

I will vndertake this: heare and marke my words, and you shall beleeved by the power of the Spirit to our Lord Iesus Christ. And I pray to the Lord, that I may neuer preach to the condemnation of any among youall, yea, I wish that every one of you were more zealous and more godly than my selfe. But to whom shall I compare you? euen to the vagabond Iewes, of whom *Luke* mentioneth in the *Acts*, that they tooke vpon them to aduocate euill spirits by the name of Iesus, whom *Paul* preached, to whom the euill spirits answered, saying: Iesus we know, and *Paul* we know, but who are ye? and those which had the euill spirits, ran vpon them and ouercame them, so that they fled out of that house naked and wounded: and thus the deuill preuailed against them at that time, because they sought to worke with anothers instrument, and preuaile with anothers weapon. If they would haue sayd, In the name of Iesus, whom wee preach, they might haue preuailed; but they thoughte it sufficient that *Paul* preached him, though they neuer professed him. And so we leane vpon anothers staffe, and thinke to be saued, because God saueueth others. We shall be dealt withall as were those vagabond Iewes: for he will answer, such I know, and such I know; but who are ye? Therefore it behooueth vs all to pray vnto the Lord, that hee would furnish vs with weapons, to encounter against all the euill motions of the spirit of Satan: that we may ouercome, and not be ouercome and put to flight, like those vagabond Iewes; but that we may haue oyle alwayes in our lamps burning, & alwayes armed with watchfulnesse against our enemy, lest Satan steale vpon vs vnawares, in the darke, and leade vs to fulfill his lusts, and spoile vs, and strip vs, and leaue vs stark naked.

27. And became by the motion of the Spirit into the Temple, &c.

If wee would thinke that his Spirit doth lead vs into the Temple, we would marke very diligently the motions thereof

## *of the Song of Simeon.*

thereof when wee are there, whether it speaketh to vs in our owne soules, by the mouth of the Minister of God, who is the Minister, not of the Letter, but of the Spirit and Grace of God.

28. *And when the Parents brought in the Child: Iesus, to die for him according to the customs of the Law.*

28. *Then he tooke him in his armes.*

Happy *Simeon* embracing Christ, but not happy that he embraced him with his hands, but therefore happy, because he embraced him in heart. Happy are they and blessed which see the things that ye see, & the eares that heare the things that ye heare, sayth Christ; but curs'd are wee that hearing and seeing doe not repent: for we cannot be blessed by hearing and seeing onely, vnlesse we heare and see with profit, so that we in heart embrace Christ. But wee will obiekt, that we are Israelites, and are circumcised, and haue receiued the Sacrament of Christs blood, that wee might bee his people, and hee our God: but this will not excuse vs, nor make vs seeme any thing better in the sight of God, but rather worse, if we haue not ceased to embrace the world, to embrace vanities, and haue vnfaignedly embraced the Word of God, and also the Lord Iesus Christ. For it is sayd, that Christ came amongst his owne, and his owne receiued him not: but therefore accursed are so many of them as reiect their owne saluation, which beeing freely offred vnto them, will not stretch forth their hands to receiue it: that is, wil not attend with their eares to heare it, or at least will not enlarge their hearts to embrace it.

*And praised.*

If *Samuel* had heard the first time that God called him, then God needed not to call him the second or third. If *Peter* had markt the crowing of the Cocke at first time, as he did at the third, the Cock needed not to crow thrice.

*Lu. 12.*

Now therefore, when you heare the same sound againe, which you haue heard before, remember now that the  
Cocke

*Mat. 13. 16.*

*Ephes. 4. 20. 22.  
23. 24.*

*Iohn 1. 11.*

## The First Sermon

Cock croweth the second time: for you know what discommoditie doth come by negligence, and what commoditie by attention: for if you attend and follow, Iustice shall be swallowed vp of Mercy.

*SIMEON prayed God.*

*Simeon* was thankfull. Here is the example, but where be they that follow it? If nine Lepers be cleansed, yet but one returneth to giue thanks, then one is all. Vnthankfulness is the first Guest that sitteth at the table; for some will not stick to say, that they neuer sayd Grace since they were children: but if they had said, they neuer had grace since they were children, I would rather beleue them. Doe you not say, *Giue vs this day our dayly bread*? If you doe, for shame say so no more, beg no more at Gods hands, vntill you be more thankfull for that you haue receiued. For, behold, the heauens frowne vpon you for your sins, and the earth denieth her fruit, and is become barren, because of your vnthankfulness.

*Leuit. 26. 16.*

*And prayed God, and sayd, &c.* Here *Simeon* praied and praised God, yet but in few words, for God delighteth not in much babbling: he praied not like the Ehnicks, the Pharises, or the Priests of *Baal*; but *Simeon* praied with the heart like *Moses*, and was heard.

*And sayd,* He ioyfully praising God, spake, yea sweetly as it were sung it. Though you sing all *Dauids Psalmes* ouer, and haue not *Dauids* spirit, it profiteth nothing: and though *Dauid* was heard when he sung them, yet you cannot be heard. Therefore let vs pray so that our prayers may be heard. But we cannot with the heart, and so that wee may be heard pray, if we turne away our cares from the Word; for so doing, whatsoeuer prayers wee make, they are abominable. Therefore let vs heare so, that hearing we may profit by it. Let vs not heare still so vnprofitably as we were wont to doe: if we do, it shall be required at our hands. Doe you thinke, you shall neuer be called

*Proh. 28. 9.*

## of the Song of Simeon.

led to account of that which I haue preached vnto you: And therefore as soone as yee are gone out of this place, all is shut vp, & all is forgotten; God is exempted from your minds? Our Sauour Christ saith, The word I speake vnto you, shall iudge you at the last day. *Mary* is commended for that she heard our Sauour verie diligently, laying vp his words in her heart: & *Jacob* was wiser than all his children, in that hee remembred the dreame of *Ios:ph* vntill he saw it fulfilled. Thole that loue the Lord with an vnfeined loue, doe gladly heare his voice, & become obedient. *My sheep heare my voyce*, saith Christ: & they that loue the Arke as *Dauid* did, will dance about the Ark as *Dauid* did, & that with ioy and gladnesse. *Isaac* was a good man, his name signifieth laughter, wherby was shewed what ioy and laughter there should bee about Christ Iesus, for hee was the figure, the truth was Christ himselfe. The Virgin sung when she knew that she should beare him; the Angels sung ioyfully when hee was borne, and *Simeon* sung when he was brought into the Temple.

*Iohn 12.48.*

*Luke 10.41.*

*Iohn 10.27.*

*2 Sam. 6.14.*

*Gen. 21.*

*Luke 2.46.*

*Luke 2.13, 14.*

If *Simeon* had not longed, and so waited for the consolation, should hee now haue had this ioy and exultation? he could not haue felt it; for as our desire is, so is our ioy. And surely, therefore we receiue not sound comfort, or feele small ioy by the preaching of the Gospell, because we with longing wait not for it, we haue no liuely desire of it, we hunger and thirst not after it.

*Lord now lettest thou thy seruant depart.* *Simeon* waiting for the consolation of Israel, longing to see the Sauour, was like the Hart, panting for the water brookes, til he had beheld his best Beloued: but as soon as he had taken him in his armes, whom his soule desired to see, he so thirsted for death, that he thencefoorth thought of, sought after, besought God for nothing, but to leaue this life, & hence to depart: for he soorthwith singing, prayed; *Now lettest thou thy seruant depart.* But doe you (say some) commend

## The First Sermon,

Phil. 2. 3.

tend him herein? did he well? May not any man desire death? may not the fastned Ship in a strange Land desire to be loosed, to hasten to his longed for Port at home? may not a man, imprisoned amongst bitter enemies, desire to be set at libertie, to returne to his owne Countrie, in freedome to liue amongst his sweet friends? Are wee not strangers here, and by vnpeaccable most deadly enemies, our owne Flesh, the World, and the Deuill, held prisoners in the chains of sin, and manifold infirmities? and is not our home Heauen, & the Saints & Angels our most deare friends? No maruell then that *Simcon* here desireth to be loosed or let deparr. And *Paul* professeth, he desireth to be dissolued or vnloosed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were vnnaturall if they did not: it were vnreasonable to require they should not: for wee not onely may thinke it lawfull, but must also acknowledge it, euen a necessarie dutie to desire death. For is there til then in vs any perfect, yea, any pure obedience of God? Doth not sin as long as this life lasteth, dwell in our members? Is there any passage to the perfect life, but by the first death? The Fish, which is raken in the net out of the sea, struggleth to get in againe: and *Adam* thrust out of Paradise, would faine haue beene within againe: how much more should we be desirous to bee settled in the true Paradise, in assurance neuer to bee put from thence? Therefore, also it is not onely our durie to desire death, but also as soone as any cleerely seeth Christ, presently he desireth to dye. For though his state bee neuer so pleasant, though his life bee most delightfull, though hee excell in riches, and pleasures, and honours, and knowledge, and glorie, and farre exceede all that euer were: yet at the sight of Christ hee euen reioyceth to forgoe all, the loue of the World falling away like the Mantle of *Elias*, when hee was rapt into Heauen, and so cryeth with the Apostle, *I desire to be dissolued*; that hee may



*of the Song of Simeon.*

may bee with Christ. For Christ is light, and as soone as they see him, they see also themselves, and the Worlds false happinelle; his glory and their shame & fithinelle, which maketh them with for death, that they may cease to sinne against God, and perfectly please him, and enioy true happinelle with him: for all sinne is bloud in their eyes, and all worldly pleasures vanities.

But why then (say you) haue *Heman* the Ezrachite, *Psal.* 88. 15, 16, 17. and *Ezekiah* that godly King, *Esay* 38. 10, 12, 13, 14. and that man after Gods owne heart, the sweet Singer of Israel, *Dauid*, *Psal.* 6. 4 & 50. 8, 9. so prayed, and taught others to pray against death? Why? Because they all were, and would haue others to bee in the true loue of God, both to dye, and to liue desirous: to liue, that they might amongst men vphold and further the true worship of God, so to saue their brethrens soules, and aduance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all euill, enioying all good, with him most blessedly liue. For not onely the Apostle *Paul*, but all these, and whatsoeuer are grounded in the Faith of Christ, but especially all that haue strong hope to aduance the honour of God, are in a strait, as the Apostle speaketh, *Philip.* 1. 23. and crusht on both sides, euen with two contrary desires: to be with Christ which is best of all for themselves; and to continue amongst men, which is most needfull for them. So that this remaineth a manifest most necessarie dutie, and of all, that haue truely, as *Simeon* beleued in Christ, performed: namely, thenceforth still to desire death, though they also withall desired, life for others, death for themselves.

Yet, all that desire death, performe not a dutie: for the wicked often desire to dye, but not duely: for, though they wish sometimes for it, and bee willing also to abide it: yet doe they not in heart desire it, because they thinke

it.

*Psal.* 6. 10. & 36.  
10. & 88. 11,  
12, 13.  
*Esay.* 38. 11, 12.  
*Phil.* 1. 23, 24.

## *The First Sermon*

is not a thing in the ordinance of God good, and that for them, but vicerly hate it, holding it an extreme euill. For they acknowledge, as the truth is, it will deprive them of all their delights which heere they desire, and they cannot but at least feare, it will take from them all pleasure, and bring them to easelesse, and yet endlesse paine, and torments intolerable, and yet vnspeakable: For the sentence of the vchangeable God is alreadye giuen; The fearefull, and vbeleeuing, and the abominable, and Martherers, and Whoore-mongers, and Sorcerers, and Idolaters, and Lyers, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death. And the iust Iudge shall say to all workers of iniquity, Goe yee accursed into hell fire, prepared for the Deuill and his Angels: hell fire, where the worrne neuer dyeth, and the fire neuer goeth out. Whereupon, this the Prophet avoucheth, *There is no peace to the wicked, sayth my God.* For in their strong hope they feelee a stinging feare, their greatest confidence is not without trembling of conscience. Therefore, fearing the euent of death to bee for them (as indeed it is) most horrible, they vicerly abhorre it, they detest it extremely. How then (say some) should they seeke death so eagerly: How should they murder themselves so willingly? They doe it not altogether willingly, but wittingly; not freely, but forced with feare of some supposed greater euill: The troubles of this world, the anguish of bodie, the horreur of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferre death before life, lesse willing to liue in vexation, than dying to try, whether they shall feelee what they feare, euen deserved damnation: for they are neuer willing to die, but vnwilling to liue often, & so worke themselves endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how die they,  
when

*Reuel 21:8.*

*Marke 9-43,  
44, 48.*

*Esay. 57.*

## *of the Song of Simeon.*

when they most voluntarily bereaue themselves of life? not in loue of God, longing to please him, performing all seruice to him: but either in paine of bodie, or, else anguish of minde, either raging that they cannot satisfie their lusts, or haue lost outward things immoderately loued: or fearing if they dye, deserued torments: if they liue, they shall either continue in felt horror, or lose hoped for honour: either impatient of Gods rod, fretting against him that they so heavily feele his furie, and cannot fiercely fulfill their malicious mindes, or freely feede on the rest of their fleshly lusts, or impotent in their desire of some false fondly conceived good, hoping with dreadfull doubting, by death to better their state, they choose rather to proue the truth of Gods threats, and of the terrours of their trembling mindes, than in life to remaine any longer, rather abhorring life, than any way truly desiring death. Therefore, in that *Simeon* duly desired death, that which wee heard of *Simeon* in the beginning is proued true, to wit, that he was *iust and feared God.*

For none but the truly religious, none but they that by Faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the vnfaithfull, what knowledge soeuer they haue, cannot bee in better case dead, than they are now in liuing, though most miserably pained: nay, they cannot bee without iust feare, when they forgoe this life, to seele for euer the second death. But the faithfull hauing their consciences quiet and also ioyfull in Christ, free from the feare of that death they haue deserued, and assured by death to passe to that life which God to all faithfull hath promised, earnestly wish to dye in seruent loue of God, and zeale of his glorie, that so they may cease from offending their good God, and neuer cease magnifying his

D

## The First Sermon,

his miserie; shewing thereby that they are wearie of the seruice and bondage of Sathan and sinne, and assured after death to enjoy the true Life, most fully glorifying God, and most perfectly pleasing him for ever: and therefore also they desire death, not shortning their life, but wayting his leisure & calling, thereby glorifying God, as in their liues they haue done, and sought to doe.

For man was not borne at his owne will, and therefore may not dye at his owne pleasure. Therefore they beg it of God, referring themselves euer to his good will, when, where, and how by death they shall glorifie him, still desiring it, but neuer willfully procuring it.

If any obiekt, that *Sampson* pluckt the house on his own head, as well as on the Philistines; wee must vnderstand; that *Sampson* was a figure of Christ, & therefore as it were offering himselfe to God a sacrifice, first prayed and then glorified God at his death, more than all his life, in killing so many of Gods enemies. And because they wait the Lords leisure, they not onely wilfully murder not themselves, but are carefull also lest foolishly, vnwittingly they hasten it. For all they are guiltie of their owne blood, that either by foole-hardy, rash, or vnwise behauing, or with surfets, drunkennesse, or any intemperate vsing of themselves, shorten their life. Yea, though they tender their liues neuer so deare, yet are they guiltie, because they wilfully vse the meanes that brings death.

*Simeon* had seene much in his many dayes, but when he saw Christ, hee was vnwilling to liue any longer to see more. His desire is accomplished, his long longing at length is satisfied, his seruent expectation with free ioy now fulfilled. It is enough, saith *Simeon*, that I haue seene my Saniour: as *Iacob* said, *It is enough that my soune Ioseph liueth*. How much more than should wee bee satisfied with this, and in all thankfulnessse rest in it, that we haue seene Christ, not as *Simeon*, in weakenesse and baseness,

## of the Song of Simeon.

nesse, but victorious, most glorious, ouer Sin, Death, and Hell triumphing, and are more assured than *Jacob* was, that he, not as *Ioseph* vnder *Pharaoh* in Egypt, liueth, but in heauen with his Father in highest Maiestie, reigneth Lord ouer all, hauing all power both in Heauen & Earth? and moreouer where he is, thither shall wee come and bee like him, and with him as fellow-heires reigne in the Kingdome of our Father for ever.

*Iohn 17. 14.*

*1 Iohn 3. 3.*

*Rom. 8. 18.*

*Simeon* knew Christ as soone as hee saw him, and embraced him as soone as hee knew him, and enioyed him as soone as hee embraced him: so some know the Word of God as soone as they heare it: and belecue it as soone as they know it, and feele the comfort of it as soone as they belecue it. But others heare it as though they heard it not, like deafe Adders which stop their eares at the voice of the Charmer. So *Pharaoh* would not heare the voice of *Moses*, nor *Baals* Priests the voice of *Elias*: and others though they know it, yet will not belecue it, as if God were vntrue: so all malicious wretches that preferre the pleasures of sinne before the glorie of God: and others, though they beleue it, yet can they not either presently or when they will, feele the comfort of it; much lesse the ioy which is offered by it; namely, the heart oppressed, the desolate afflicted soule.

*Exod. 5. &c.*

*1 King. 18.*

The seed is not cast all on a heape, but it is cast abroad: therefore where be the fruits of the Spirit that you haue brought forth? For the Spirit of God is not like a dead potion in the stomacke, which worketh not; neither can we haue this Spirit in vs, and feele it not. For if thou hast it, it will lead thee as it did longing *Simeon* (as wee haue hitherto seene) to the Temple, and when thou art there, it will lead thee to Christ, and when thou hast receiued and embraced him, it will possesse thee with ioy, and so with thankfulness and godly care to keepe him, and to intertaine him, and to be obedient vnto him: nay, also with a

## The First Sermon,

longing to be loosed hence, & euer more perfectly to please him. Therefore, beloued, iudge your selues, that ye be not iudged of the Lord.

*Thy seruants.*

The godly would not leaue this priuiledge for all the riches in the world, for that they are the seruants of God, fellowes to Princes and Angels, for wee serue him whom *Danid*, *Salomon*, *Ezekias*, *Iofias*, serued: yea, to whom a thousand thousand, *Dan. 7. 10.* euen innumerable Angels minister, *Heb. 12. 22.* euen him who is most blessed for euer. Euery Seruing man beares the cognisance of his Master vpon his sleeue. What then will the Lord say, when he commeth and findeth vs marked with the badge of Sathan? Surely he will say, Giue vnto Sathan that which is Sathans. But all the houses of Israel are sprinkled with the blood of the Lambe, and all mourners in Ierusalem are marked, and all the chosen are sealed with the seale of the liuing God.

Well was it said, The poore receiue the Gospell. The young men are more forward in the truth, and more zealous than the aged, the sonne than his father, the seruant than his master. Once the younger brother stole away the blessing from the elder, therefore the elder hated him euen for his zeale. And when was *Iacob* hated more than hee is now? When was he so hated and persecuted as hee is now by *Esau*? Yea, in the old time, men were more zealous in their age, than euer wee heare of them to be in their youth; yea, they were zealous in the Lords business.

Age hindered not *Noah* from building of the Arke when God commanded him: age hindered not *Simeon* from reioycing and mirth, when he beheld and embraced the Lord Iesus Christ. Then old *Simeon* embraced Christ, & he enjoyed him with hearty ioy in zeale: but now where is old *Simeon*? There be but few of them to be seene coming

*Exod. 11. 22, 23.*

*Ezech. 9. 4. 11.*

*Ruth. 10. 7. 3. 5.*  
6.

*Gen. 5. 32. & 6.*  
22.



## of the Song of Simeon.

ming to the Temple to receiue Christ, but now yong men receiue him, yong *Simeons*, yong *Daniels*, yong *Samuels*, yong *Timoribies*, and yong *Onesimus*, and the yong *Infants* begin to speake againe.

*Dom. 1.8.  
1.Sam.2.3.  
1.Tim.4.13.  
Philem.10.  
Mat.21.15.*

The yong haue him, they are zealous, and I hope they will keepe him, though old men neglect him. Satan, thou hast too much for nothing alreadie.

*In peace, &c.*

Christ brings peace with him, not the peace of the World, but that peace which passeth all vnderstanding, *My peace I leaue with you, Ioh. 14. 27.* My peace remaine with you, saith he. Our peace is laid vp in Christ, and all the peace we haue, we haue by him, else it is not true peace. *Simeon* was iust, and feared God in his life, and therefore he departed in peace: so marke the end of the lust, and follow their steps, and you shall then depart in peace, like the Lambe vpon the Crosse.

*Psal. 37-37.*

Faine would *Balaam* die the death of the righteous, but *Balaam* must then liue the life of the righteous: therefore all men looke to this. Happy are they that depart in peace, who when Death saith Feare, & the Serpēt saith Despaire, they say by the spirit to the flesh, Crouch, and bid the Serpent flie, while Death openeth the prison doores.

*Numb. 23.14.*

If the papists would haue men to depart in peace, they would neuer say, that those which depart, goe to purgatorie: for so by their owne saying, the worst part is behinde. For they affirme, that the paine thereof is farre gricuouser than any that in this life may be sustained. But againe some say, this purgatorie is in the Earth neere to Hell, and so it is too farre from Heauen to be saved. Some doe say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some, lastly doe say, that the good Angels torment; and others say, that the euill spirits doe it. In this varietie of most vncomfortable Opinions, how is it possible hence to depart in

## The First Sermon

peace? But we must vnderstand it is a painted Sepulchre made for the pampering of the liuing, not for the punishing or purifying of them that be dead. For the Locusts of Rome doe liue altogether by such Trentals, and by such Traditions, and this is the profitablest dreame that euer any of them dreamed: but it is manifest by the Word of God, that where the tree falleth, there it lyeth, and shall lye for euer. *Dimes* and *Lazarus* are dead; and where they are, thither shall we all goe. Satan hath many sleights to deceiue vs, of which this is one of the greatest, to bring vs from the Word of God, to dreames and traditions, and things inuented by the braines of mortall men, which haue not the Spirit of God in them.

*According to thy word.*

All the seed falleth not into good ground: and therefore, though I haue shewed you it is vngodly, as being not according to the Word, some thinke it but a small matter to say for the dead, Lord haue mercie vpon them, at least they thinke it is a veniall sin, if it be a sin. But let vs take heed how we make trifles of sins, for there is no dallying with God, who is iealous as a consuming fire, when his people make such small account of his words. Other demand, whether it be not better to say, God be with them than the Deuill be with them? both which are naught and to be eschewed. And herein they aske this question like a theefe, who hauing robbed a man by the high-way, and being taken with it, and demanded why he did such a villany, saith, Is it not better to rob him, then to kill him? as though hee must needs doe one of them; then what a shamelesse answer is this? for it is manifest, that of two euils none is to be chosen.

Some will say, It is a testimony of our good will. To such wee must reply, saying; so it is a Testimony of your ignorance: and then after a little conference they will grant, that indeed it doth not profit them. Then we must

*Prov. 30.*

*Eccles. 11. 3.*

*Luke 16. 23, 23.*

*Heb. 12. 2.*

*of the Song of Simeon.*

must reply and say, God hath made all things to profit vs, and hath commanded that nothing be vsed vnprofitably; no not so much as a vaine word speaking: saying, That for euery idle word we must giue account at the day of Iudgement. Then they replie againe, saying: If it doe them no good, it doth them no harme. But we must answer, It were good to beware lest it doe thy selfe harme.

*Matth. 12. 36.*

Another sort will replie and say, I pray God I neuer doe worse. But to such we must answer; I pray God you may do better: and you should first know whether you do not harme, before you doe it. For indeed it must proceede of harme, being spoken in doubting, without Faith; for if you beleue that they were laid vp in peace whom you pray for, what need you pray for them at all? But it shewes an vnbeleuing heart, and we know that whatsoeuer is not of Faith, is sinne, and the Lord will say of them, Who hath required these things at your hands? You haue wrought vanities. Now therefore you will not leaue it because you vsed it: then will you say also, wee will not leaue our Lying, nor Swearing, nor our Cursing, because we haue vsed it. It will grieue me if I heare you vse these speeches hereafter, hauing no reason nor prooffe of Scripture to maintaine it by, or to be your warrant in it: therefore I charge you in the name of God, that you vse them not; but rather when you heare this, or any other sinne condemned, lay hands vpon it, and see that you put it to death without delay, according to the Law of God.

*Rom. 14. 23.*

*According to thy Word.*

When Saran hath thus possessed vs with this opinion, that in the seruice of God wee may neglect the Word of God, then Profits and Pleasures guide vs in our profession: but they that doe so professe Religion and Godlinesse, can neuer haue any comfort by it all their life. For their owne hearts accuse them for Hypocrites, because they wait not for the consolation of God, according to

his

## The First Sermon

his Word: and whatsoeuer is not done according to that Word, cannot be acceptable: and this Word they care not for, neither haue it in estimation. When *Adam* seeth his nakednesse, the subtil Serpent can deceiue no longer, but before he seeth his nakednesse, he is euer deceiued, and led away with the multitude into innumerable errors. Some say, they shall be saued by good Workes, and some by the Popes Pardon, others say, by Purgatory, and these wil haue a Masse sung for them as long as the World standeth, and all for one silly soule, thinking to be saued by it. And yet see their blindnesse, for they seeme to thinke that their torment shall not cease as long as the world standeth: else why should they finde and hire men to say Masse for them so long? but these are the fat morsels of *Baals* Priests, and for this cause is the Popish Creed made verie fauourable to the Clergie. Well, say that Ignorance is the Mother of Deuotion, for when the Couetousnesse of the Priests, and the Ignorance of the people ioyned together, then they inuented Purgatorie, Masses, Praier for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would neuer haue beene Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth containe so many grosse corruptions.

*For mine eyes haue seene thy saluation.*

*For, &c.* Because the Holy Ghost by inspiration had declared vnto him, that hee should not dye, till hee had seene Iesus Christ, therefore the same Spirit ledde him to the Temple, and shewed thar which it promised: and ha- uing seene the same, hee desired and wished to dye, and bee released from his earthly prison, that hee might liue with God. As idle and euill wishes are vaine, because they are not according to Faith, nor grounded vpon the Word of God, so though we aske as cunningly as *Iacob*, and as earnestly as the Sonnes of *Zebedi*, yet if wee aske

not

*Gen.* 27. 7. 18,

*19, 20, &c.*

*Mat.* 10. 35. 37.

*Iam.* 1. 7.

## *of the Song of Simeon.*

not in faith according to knowledge, wee cannot obtaine. But we should aske so that we may receiue, that wee may not returne emptie. Therefore the ground whercon *Simeon* setled himselfe to wish for death, was, that he had receiued a promise of God, that he should be deliuered from this miserable life, when hee had once seene the light of the Gentiles, the Christ: & now he had seene his Sauour, and embraced the true Messias, which was promised by the Father, figured in the Law, spokē of by the Prophets, foretold by the Fathers, and pointed at by *Iohn Baptist*. For thus he reasoneth; Now, that I see thy Saluation according to thy Word: and therefore the condition is now performed, let thy promise also be fulfilled: *Now let thy Seruant depart, &c. For mine eyes, &c.*

*Mine eyes haue scene, &c.*

Then we see that Christ was no Spirit, neither was his Bodie a fantastickall body; for if he were a Spirit, *Simeon* could not see him, and if his bodie were a fantastickall body, then could not he haue embraced him. Therefore we see that the words of the Scripture are true, which saith, that Christ was perfect man in all things, sin onely excepted. For he sometime wept, as at the death of *Lazarus*, & likewise ouer Ierusalem. Sometime he thirsted, as at the Well where the woman of Samaria disputed with him: and also sometime ate, as at *Marthaes* house, as also among Publicans and Sinners, and in euery thing shewed himselfe to be perfect man.

*Iohn 11.*

*Luke.*

*Iohn 4.*

*Luke 10.*

*Luke 5.*

*Haue scene, &c.*

O Lord, saith he, I desire now to be dissolued and free from the bondage of sinne, which so long hath inhabited in my mortall bodie, for now he is come, by whom thou hast promised to free and set at libertie, hee is come, by whom thou hast promised to breake the Serpents head, and he is come that will heale our infirmities, and giue strength against sin and Satan, by faith and peace, towards  
God,

## The First Sermon

God, through loue. And now saith he, I haue embraced him, and thankfully doe receiue him. I belecue, & am perswaded, that this is the same Messias, whom the Father promised, and the Prophets fore-told, all Israel longed and expected for, who is the Light of the Gentiles, the glorie of Israel, and the God of the whole world. So they which loue the truth of God, and wait with desire to bee filled with the knowledge thereof, such shall nor die, vntill they haue their hearts desire with contemplation thereof. For as *Peter* was sent to *Cornelius*, and *Philip* to the *Eunuch*, so the Lord will stirre vp such of his seruants, as may be fit instruments to minister the same vnto vs. *Indas* indeed dyed before the time, and liued not to see Christ crucified; but the Disciples which loued Iesus, did see him dye like an vndefiled innocent Lambe, and that to their exceeding ioy and comfort, when they vnderstood how that he suffered death for loue of them, and for their redemption. Now if Christ cannot hide him from such as hunger after him through loue, then what shall we say of our Fathers, which liued in the time of ignorance, that longed to see his light, although they had a mist cast before their eyes? Surely such dyed not till they saw Christ, and embraced him in their hearts. And this is our Iudgement concerning them, that dyed in the time of Poperie. And likewise as concerning the rest, which thought to bee saued by purgatorie and Masses, after that they are dead, we say that they which sleepe without oile in their lamps, they die ere they are aware of, and ere they wish for it, like the Philistines which sent for *Sampson* to laugh and mock at him, and to sport themselues, vpon whom the houte fell and destroyed them all: or like the Egyptians, which thought that the waters had made passage for them as well as for the Israelites: both which died in and for their securitie, because they were not watchfull, nor prepared against the Lord called them.

*Acts 15.*  
*Acts 8.*

*Indg. 19.*

*Exod. 19.*

*Hanc*



## of the Song of Simeon.

*Haue scene thy Salvation.*

Seeing now he is come, for whom *Simeon* longed, what are the troubles that are past, and the sorrowes that are come to an end? so when we haue our desires accomplished, feeling the sound comfort of the Gospell, what should we, how may we thinke, either on the length of time wherein we waited for them, or the tediousnesse, or also grieuousnesse of the troubles, whereby wee haue obtained them?

*Haue scene thy Salvation.*

As *Moses* dyed on the Mount, where he saw the land of Canaan: so the godly die in the sight of God, and in the contemplation of his glory; like *Stephen*, who at the verie instant of his death saw the heauens open, and Christ Iesus sitting at the right hand of his Father, and like *Simeon* here which desireth to bee loosed, and no doubt shortly died viewing ioyfully, and so thankfully beholding the Lord of life.

*Deut. 34.*

*Acts 7.*

Beloued, you are not ignorant that the great Day of the Lord is neere at hand, and therefore they that haue not yet scene Christ, they that haue not yet embraced him, but still sleepe without oyle in their lamps, shall suddenly be ouertaken without the wedding garment, and shall be cast into eternall torment for euer.

*Haue scene, &c.*

There be many sights of Christ, all goe not vp to the Mount, as *Peter*, *Iames*, and *Iohn*, all see not his face with *Moses*, all sleep not in his lap with *Iohn*, all are not taken vp into heauen like *Paul*, all embrace him not in their armes with *Simeon*. But as pleaseth God, so hee sheweth himselfe vnto vs, & all that loue him, both see him & embrace him.

*Matth. 17.*

*Exod. 33.*

*Iohn 33.*

*1. Cor. 12. 2.*

To some he shewes himselfe as in a glasse, to some generally; to some particularly, some he calleth early, and some he calleth late, and there is no houre in the day, wherein he calleth not some to goe labour in his Vine-

*Matth. 20.*

yard.

## The First Sermon

Gen. 18.  
Gen. 19.  
Ludges 13.

Iohn 8.

yard. To some hee sheweth himselfe by Angels, and to ogher some by Visions. *Abraham* saw three Angels, *Lot* saw but two, *Manoa's Wife* saw but one, and yet one was enough. It is said that *Abraham* saw Christ his dayes; but we see him clearer than *Abraham*, and cleerer than *Iohn*, if wee belecue in him as we should. Some see Christ and not his Saluation, and some see his Saluation, and doe not embrace it. We see Christ when we heare his Word, and we embrace his Saluation, when we belecue it; they see him that heare him, they embrace him that follow him. Here if they had heard mee; I would haue searched Ierusalem with Lamps, to see who sitteth in darknesse. But how can they belecue the Word of God which heare it not? how can they embrace Christ which know him not? and all through ignorance, hauing nor the meanes to see him, because their Leaders are either blind Guides, sleepeie Watchmen, or Hireling-sheapheards. And surely, it is a wofull case, when Sheapheards goe to taske, and let their own Sheepe alone Summer and Winter. They sheer them, but neither Summer nor Winter doe they feed them. How should those people vnder their charge see Christ and his Saluation, when they are so debard of wholesome food, and euen starued to death many thousands of their soules, because they haue not the food that nourisheth the Soule vnto Saluation? and how many be there that are as old as *Simson*, and yet haue not embraced Christ Iesus? yea they know him not though they see him, neither doe they wait for his comming, because they haue no desire to embrace him, and therefore they defer that and put it off from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death, and so they can haue no leisure in all their life to embrace him. But to such as do seeke him, &c wait for him with vnfeined diligence, we say as the Angell said vnto the Woman at the Sepulchre, Feare not, you seeke the Lord Iesus. How is this world set

Iohn 20.

to

*of the Song of Simeon.*

to deceiue vs? We can finde leasure to do euill at any time,  
but we can finde no leasure in all our life long to do good,  
that we may at length enioy the true saluation.

I haue some what to say to you of this Parish. A daintie  
was prepared for you, & you let the strangers take it from  
you; you were required to a fast, & you did feast your selues;  
you were required to come and pray vnto the Lord, and to  
humble your selues in his sight, that he may turne away  
his wrath from you, and you let the Temple stand open,  
and emprie, for your parts, and your Shops were all open:  
and you were about your Merchandize, forsaking God,  
and seeking to win the vniust *Mammon*, and the vanities  
of the world.

*Thy saluation.*

He came not by Angels, or by Men, or by any other  
meanes, but onely from the alone and eternall God. Hee  
callerh him thy saluation, for his name was not giuen  
him by *Ioseph*, nor by *Mary*, but by the Angell of God,  
signifying, that hee was come from Heauen. The Father  
saw him when hee was borne, the Spirit came vpon him  
when he was baptized, the Angels ministred vnto him  
in the wildernesse, his enemies subscribed vnto him vpon  
the Crosse, the Virgin trauailed, the Starre walked, the  
Wisemen came out of farre Countries to worship him.  
Then is not this *Iehouah* the Mighty God, whose birth  
is glorious, whose life is famous, whose Death is merito-  
rious? None can take vpon him the authoritie of God,  
but hee, on whose shoulders the Lord layeth it, being  
sent of God, and from God. Then wee see that our Sau-  
iour is the true Sauour sent from God: for all Creatures  
beare witnesse vnto him, yea the verie Deuils, with all the  
euill spirits, doe obey his voice, at whose Name all knees  
shall bow. Hee came not to bring health, wealth, plea-  
sures, or profits, for the which if he had, then multitudes  
of worldlings would haue followed him; but he came

*Matth. 1.*

*Luke 1.*

*Luke 3.*

*Luke 14.*

*Matth. 27.*

*Matth. 2.*

*Marke 1.*

*Phil. 2.*

## The First Sermon,

*Matth. 7.*

*Luke 5.*

*Iohn 17.*

*Prou. 1.*

*Dan. 5.*

*Matth. 20.*

*1 Sam. 16.*

*Matth. 27.*

*Gen. 4.*

*Act. 5. 4. 7.*

*2. Reg. 17.*

to bring Saluation, Righteousnesse, Peace, Truth, and Life, therefore few care for him. He came to saue sinners, not all sinners, nor euerie one that saith Lord, Lord, but he came to saue penitent sinners, which turne vnto God by their repentance. Therefore hee prayeth in *Iohn* for those onely that were giuen vnto him. So soone as the seed is sowne, the stones refuse it, or the Sun parcheth it, or the Thornes choke it: and what comfort hath the Lillie among Thornes? Therefore wisdome taketh her vnto her wings, & whispereth, saying, You shall seeke me before I come, you shall seeke me, but shall not find mee, because ye haue refused me when I offered my selfe to you.

Christ is their saluation that beleue in him, and make much of him, and thankfully receiue him. The godly he deliuereth from sinne, but the wicked he leaueth bound in the chaines of their iniquitie, to be tormented of him which had tempted them thereunto, whose will they alwaies endeououred to fulfill, and not the Lords; and hee sheweth them a hand vpon the wall, writing their condemnation, & another catching them by the hairie scalp, which maketh all their ioynts to tremble, and their hearts to despaire, & he saith vnto them; What doest thou here without thy wedding garment? How darest thou come to steale the childrens bread? The Spirit of *Saul* worketh in him, in his bed; & euerie where, and he calleth for the Harp of *Dauid* to comfort his heart which cannot be comforted. And this Spirit saith to *Iudas*; Thou hast betrayed the Lord, and crucified him, therefore go and hang thy selfe: for euen at the preaching of Saluation, the horror of Damnation, the marke of *Cain*, sticketh within thee who soeuer beleuest not in Gods Saluation. But the godly heart goeth home, hauing embraced this saluation, chewing the cud, and reioicing like the Apostles, which reioiced in that they were counted worthie to suffer for his name sake: and they say, O what a good banquet wee haue.

## of the Song of Simeon.

haue had this day ! what delicious dainties hath God feasted vs with! and so the Bee goeth laden to the hieue, & goeth longer in the strength thereof than *Elias* did.

### *Thy saluation.*

The onely Sauour is here called Saluation it selfe : for if he were called a bare Sauour only, the you might likely vnderstand by him some other Sauour ; but here he is called Saluation it selfe, to shew that there is no other. For there be more Sauours, but no more Saluations, as there be many wayes to death, and yet but one death. The brazen Serpent was a figure of Christ, that they which are stung by sin, by fire, and by the Serpent which beguiled *Enah*, may make speede, because there is no remedie, but to come to Christ.

*Numb. 21.  
Iohn 3.*

The Papists haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angells, a saluation by Masses, a saluation by Merits, a saluation by Idols, as though Christ had least to doe in his owne office, for they haue other saluations to flee vnto: They will haue it, but they will buy it, and what will they giue for it? Why, they will fast so many dayes, goe so farre on Pilgrimage, hire Priests to say so many Masses, build so many Abbeyes, and giue so many summes of mony to the Monks and Friars. Therefore the Scripture goeth against them, and dishonours their shamelesnesse, who like *Nimrod*, that heaping stone vpon stone, would haue built vp to heauen, heape sinne vpon sinne, and euerie houre, some one heresie or superstition groweth vp from this filthie root.

*Gen. 11.*

For, what Papist dare say, that *Simeon* thought on any of these, or put confidence in any other Sauour, but only in him whom he embraced in his armes? For saluation is by the promise of God, and all promises are in Christ: And though *Iacob* wanted bread, *Ioseph* wanted not mony, therefore he gaue them backe againe their mony, and likewise

*Gal. 3. 1. 18.  
2 Cor. 1.  
Gen. 42.*

## The First Sermon,

likewise hee gaue them that Corne that they would haue bought with it. I would wish them therefore to say as *Iosephs* brethren did, that they haue their Corne for nothing, and their mony too: let them, I say, be content & reioyce to say, that they haue mercy for nothing, and their workes too. For God cannot be won by mens workes, because they profit not him, but themselues.

2 Reg. 5.

Exod. 12.

Iohn 4.

There is no water can wash *Naaman* but Iordan, no water can wash the leprosie of sinne, but the blood of the Lamb. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to be his people: and by this the Deuill knoweth vs to be none of his. As it is proper vnto God to be called goodnes, so is it proper vnto Iesus Christ to be called Saluation. He is also called the Way, the Truth, and the Life: for that life which wee haue, is but a sparke and shaddow of lfe, but he is the true and eternall life.

Then seeing Christ is both our righteousness, saluation, and also the way, the truth, and the life, to lead vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as it is to bee wise without wisdom, righteous without righteousness, or saued without saluation. Therefore let vs not bee ashamed to take our water from the Fountaine, seeing Christ is the Fountaine of all wisdom, of all righteousness, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse; for there is no other Arke to saue vs from the flood, no other ladder to ascend with into heauen, no other *Ioseph* to feed vs in the famine, no other *Moses* to lead vs through the wilderness.

Eph. 5. 4.

2. Cor. 15.

Rom. 5.

But as the Riuer Siloa runneth through all the Land of Iudea, & watereth the whole Citie of God: so Christ doth shew himselfe all in all, and all-sufficient in mercie to saue and blesse all his Church with spirituall gifts. If Christ bee saluation, what shall make vs despaire? shall *Sathan*? No, for.



*of the Song of Simeon.*

For he hath overcome Satan. Shall Death ? No, for hee hath overcome Death. Shall Hell ? No, for he hath overcome Hell. Shall the Law ? No, for he hath fulfilled the Law. Shall Wrath ? No, for he hath trodden the Winepresse of his Fathers Wrath. Therefore it was a sweet saying of one at his death, *When mine iniquitie is greater than thy mercy, O God, then will I feare and despaire.* *E/say 63.*

Saluation is borne, therefore we were all in the state of condemnation before : light is come, therefore wee were all in darknesse before : glorie is come, therefore we were all loaden with shame before : life is come, to shew that wee were all dead in sinne before. Life is come, and light, and saluation : life to the dead, light to the blind, & saluation to the damned. For Christ is called saluation, to shew that without him, we are all damned fire-brands of Hell, heires of condemnation, and forsaken of God. To him that is sick, it is easie to bee thankfull when he is whole: but when he is whole, it is harder to be thankfull than to be sicke. I would faine be disproued, that Niniue might bee saued, though *Ierab* would not.

*Thy saluation.*

This word *saluation*, is a sweet word, yea the sweetest word in all the Scripture, & yet many despise this worthy Iewell, because they know not what it is worth, like the Dawes, which would rather haue a Barly corne, than a pearle or a iewel, because they know not the value thereof.

O Lord, what is man, that thou art so mindfull of him. O man, what is God, that thou art so vnmindfull of him ! *Psalms 3.*  
If a friend had giuen vs any thing, wee would haue thanked him heartily for it, but to him that hath giuen vs all things, we will not giue so much as thanks. Now therefore let the Rock gush out water againe, & let our stony hearts powre forth streames of teares in vnfeined repentance. We haue all called vpon you, but none regardeth vs, as though God were as *Baal*, and as though *Dines* felt no  
E paine,

## The First Sermon of the Song of Simcon.

paine, nor *Lazarus* ioy, but all were forgotten. Many times Christ cometh into the Temple, and there is scarce a *Simcon* to embrace him, the Babe is here, but where is *Simcon*?

If God had not loued vs better than wee loued our selues, wee should haue perished long ere this, and yet wee embrace not Christ as *Simcon*, who hath saued vs from temporall and spirituall punishment. Wee are inuited to a banquet, he who calleth vs to it, is God. What is the banquet? Salvation. Who are the Guests? The Angels and the Saints. What is the fare? Ioy, Peace, Righteousnesse; this is the fare, and we inuite you euerie one: yet who will come at our bidding? Some for want of Faith, some for want of Loue, some for want of Knowledge, haue despised this holy Banquet, yet vnto this art thou called

Still, O soule, vnworthy  
to be beloved.

FINIS.



# THE SECOND SER- MON OF THE SONG of old FATHER

SIMEON.

*Thy saluation, which thou hast prepared before the  
face of all the people, a light to be revealed to the Gen-  
tiles, and the glory of thy people Israel.*



*Hy saluation.* This word *sal-  
uation* is a sweet word, and  
holds me to it like an Ada-  
mant; for when I thought  
to proceed, this word sayd  
vnto mee, Stay here, teach  
this, and teach all; learne  
this, and learne all: for it is  
the piety of al the mercies of  
God towards his children.  
Christ is called *Saluation*,

because no man should despaire, and because it is impossi-  
ble to be saued without him; for saluation is onely in him,  
Christ can doe any thing but this: Hee cannot saue him  
that will not repent. He is called the saluation of God, be-  
cause hee came not from men, nor from Angels, nor by  
chance, but from God himselfe; and therefore his Name  
was not giuen him after the manner of men, which was  
that euery father should name his owne childe, but so did  
not *Ioseph*, for the Angell had giuen him direction for his  
Name.

*Luke 1.  
Luke 1.  
Matth. 2.  
Luke 2.  
Matth. 3.  
Luke 3.  
Matth. 1.*

## The second Sermon,

Luke 1.15.

Iohn 11.

Matth. 27.

The Virgin, the Oracles; the Babes, the Shepherds, the Starre, the Wisemen, the voyce of the Cryer, the Devils, the Lepers, the Sicke, the Dead, the Earth-quake, the Sunne, the Moone, and all the Creatures doe beare witness vnto the Sonne of God, which is our saluation. He is called the saluation of God, because hee is saluation according to Gods owne minde. Hee came not to bring ease and libertie, but he came to bring the spirituall sword and condemnation to all obstinate sinners, yet saluation to the penitent.

I shewed you how many despised this Iewell, because they know not what it is worth: how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that feare God: these plants grow not on euery ground.

Who would bee vnthankfull, if hee knew what the Lord giues, and what he forgives? He giues the Sonne for the Bastard, the Lord for the Seruant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord for the sinfull sonnes of Men. Doe you not maruell how you can offend this Lord willingly, which hath done so much for you? Here I see you vnthankfullnesse, securitie, and negligence, struing as it were to crucifie Christ againe, as the wicked Iewes did, who neuer prospered since the time that they said, His blood be vpon vs, and vpon our seede. They were not like *Simeon*, who as soone as he saw him, embraced him, & reioyced ouer him. There is no shew of grace in them, which shew no liking of godlineesse in themselves or in others: for this is the first part of our Conuersion, to loue them that loue God, and so we are drawne to the Sonne. No man will build an Arke vntill the flood come, no man will seeke for Corne vntill the famine come, and scarce *Lot* will be gone out of Sodom, before the time of execution of Gods wrath doe come vpon them.

Matth. 27. 35.

Gen. 7.

Gen. 42.

Gen. 19.

We

*of the Song of Simeon.*

We preach vnto you, and call vpon you, we haue euen wearied our selues among you, we haue reprocued you for sinne, and wee must still reprocue you vntill you amend: now therefore, if there be any grace in you, if yee haue any knowledge, any feare of God in you, if you haue any goodnesse in you, if you haue any leasure to be saued, turne backe now from doing euill, come out of Hell, and pluck your limbes out of the clutches of the Serpent: for verily wee haue not done so well in this Citie as the Niniuites did, for all the preaching and teaching we haue had. For, who hath determined in his heart to amend his life? Who hath left his pride? Who hath restored that which he hath taken by Extortion, Vsury and Wrong? Surely they that haue done thus, are Monsters, I cannot see him, he wa'kes inuisible and cannot bee found. The heauens trembled at the death of Christ, the Sunne did hide his face, the Earth quaked, the veile of the Temple rent in sunder, the dead bodies rose out of their graues; and all this was to shew that the Prince of the world suffered violence, and that the Lord of life suffered death for the ransome of vs, and of all whosoever throughout the world doe beleue the Gospell, and liue in obedience thereof; and wisthall, that he suffering for tinsull and wretched Man, was a Conqueror ouer Hell and all euill, and hath ouercome Death. The Scribes were against him, the Pharisees were against him, the Rulers band themselves against him, the Atheists against him, and all the spitefull and enuious Iewes against him; whose birth was base, whose life was contemptible, and whose death was ignominious: but God was with him, and in him, by whose power he ouer-came them all, and so became the saluation of God.

*David* being to encounter with *Goliath*, *Saul* tooke and put on him his owne Harnesse, but he could not weare it, it was too heauy for his little body, therefore he

*Matth. 27. 45.*  
*51, 52, 53.*

*1. Sam. 17.*

## *The second Sermon,*

tooke nothing but a staffe, and a few stones in a scrip, and so *Dauid* slue the pride of the Philistines, and the feare of Israel. And euen thus the Lord set his Sonne to fight with the Prince of this world, not with Swords and Targets, Bowes and Bils, but with the Word and Spirit of God, with the which he hath ouercome, and through him wee also haue the victory.

*Which thou hast prepared before the face of all people, &c.*

Hee speakes, to the end that the eyes of all mankinde may be fixed vpon him, as the eyes of all Israel were fixed vpon the brazen serpent in the wildernes, that when they be stinged with the sting of that fiery Serpent, which de-  
Num. 21.  
ceiued our forefathers, they may flie vnto him for helpe, lest they perish in their sinne, and their blood bee on their owne heads.

*Which thou hast prepared.*

He was prepared long agoe, as it doth most plainly appeare: for the Virgin which bare him, the place of his Birth, the poore estate wherein he was, his Miracles, his Apostles, his Torments, his Crosse, his Death, his Resurrection and Ascension into heauen, all these were foreshewed and fore-told, long before they came to passe. Therefore some sayd, Who is this, that is so often spoken of by the Prophets? Who is this, that can doe many Miracles, that the Scribes and Pharises cannot doe? that can raise the Dead, that can cease the Windes, that can calme the Waters: at whose suffering the Earth quaked, the Sunne hid his face, darknesse came ouer all: and being dead, rose againe by his owne power, and ascended into Heauen in the sight of a great multitude? How can it bee then, but it must be knowne *before the face of all people*, which was so manifest by Dreames, by Visions, by Oracles, by Power, by Authoritie, and euery thing? For there was nothing which had not a tongue to speake for God. Euery thing  
was

John 11.  
Luke 8.  
Matth. 27.  
John 10.  
Marke 6.



*of the Song of Simeon.*

was prepared for him before hee came to bee reuealed: hee came not in the beginning, nor in the ending: hee came not in the ending, that wee which come after him, might long for his second comming. He came not in the beginning, because that such a Prince as hee, should haue many Banners and Triumphs before him. He came not in the beginning, because the eyes of faith should not be dazeled in him, and lest they which should liue in the latter times, should forget him and his comming, which was so long before, euen as you forget that, which I haue sayd, as soone as you are gone hence. He came not in the beginning, because if he had come before Man had sinned, Man would haue acknowledged no need of a Physician; but when Man had sinned, and had felt the smart of sinne: for when they were cast out of Paradise, they ran vnto Christ as the Israelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfect ioy, perfect peace, perfect Wisedome, perfect Righteousnesse, perfect Iustice, perfect Truth: signifying thereby, that notwithstanding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that hee should come like some great Prince, with pompe and glory, which was a carnall conceit, for herein they were maruailously deceiued, his Father was but a poore Carpenter, and his Mother but a simple woman, and hee a silly Babe wrapt in clouts. Then, ought not we to reuerence our Lord, and to praise his Name, for that he became so humble for vs most vile wretches that are worthy of nothing? yet we see how cruelly they dealt with this blessed One, which came to saue them. Ignorance sate in the chaire, Deceit gaue the sentence, and Cruelty executed him with the most painefull and shamefull death of the Crosse. O, that your eyes doe not dazell, and your eares tingle, and your hearts maruaile at this dealing of theirs, to our louing Sauour,

## The second Sermon

which came to saue them that would, and specially in  
that now you see, that he abased himselfe for our sakes,  
euen to the vttermost ! O wonderfull thing to thinke of !  
If you would marke, I would make you in loue with  
him, before I haue done with you. I say vnto all those  
that come hither to be edified, Take your fill of pleasure,  
enter into Paradise, liſe vp your eyes, stretch forth your  
hands, and eat your fill of the Tree of life, and the Lord  
will goe home with you: embrace him, and kiſſe him,  
entertaine him well, and he will dwell with you for euer.  
But you that come hither for fashion sake, either to see, or  
to be ſeene, to finde fault with ſome-whar, or to make an  
hypocriticall ſhew of godlineſſe where there is none: I  
tell you, that comfort ſhall ſhake hands with you at the  
doore: marke it, & you ſhall ſee my words are true. Shew me  
what it is that is better than ſaluation. I would haue none  
of you to be damned, if I might preuent it: not ſo much as  
a peece of you to be giuen vnto Satan: therefore I would I  
knew that ſtone that would kill *Goliath*, for I would ſtrike  
it with my might into his temples. If you will you may be  
ſaued, and the Lord will one day put thoſe words into my  
mouth, that wil touch your hearts. Therefore now ariſe, kiſſe  
& embrace the ſweet Babe Ieſus, & then afterward frame  
your ſelues to obey him, for then the Lord will knock at  
your hearts, and if you will let him in, he will teach you  
all things. The Lord came not in the beginning, nor in  
the ending, but he came in the middle age of the world,  
to ſhew, that if it will not learne now, it will neuer learne  
to come vnto God by repentance and amendment, that  
they may learne to kiſſe the Sonne, leſt he bee angrie, and  
ſo they periſh in his wrath, like Sodome. Hee came in  
the middle age of the world, to ſhew that hee was indiffe-  
rent for the world to giue light and liſe vnto all that re-  
turne vnto him. For God respecteth no perſons, but eue-  
rie man, of what Nation or Countrey ſoeuer hee bee that  
ſearcheth

*Psalm 2.*

*Acts 10.*

## of the Song of Simeon.

feareth God & worketh righteousness, is accepted of him, and he will fulfill their ioyes through Christ, yet not when we will, but according to his owne good pleasure, & when he thinketh good. Therefore stay, *Helias*, anon the Rauens will bring thee meat, and thou shalt haue enough. Anon *Moses* will deliuer Israel. So Saluation is already prepared of God, and hath beene long since with fulnesse of knowledge, and all excellent gifts, and he will giue them to vs when he seeth good. But wee are like whyle children, that wil not stay vntil their milke be cold, but would haue it though they be scalded with it: so wee would haue the knowledge of God and liberty, before we know how to vse it. We would know the high mysteries and deep counsels of God, before we know our selues: wee would haue the libertie of the Gospell, when wee know no way how to vse it but in securitie. But the Lord, he will wisely giue vnto vs as it were our bellies full, when hee seeth it good, and when he seeh vs ready for it, who knoweth our hearts better than we our selues.

1. King. 17.

Exod. 14.

*Alight to be revealed to the Gentiles, and the glory of thy people Israel.*

You haue heard *Simeon* shewing the cause why the Sonne was sent from the Father, why hee became Man, which reigned before in Paradise. What moued God to leaue his ioy and his blisse, and suffer more than all the world could suffer together? A great cause it is that would make a King leaue his Kingdome, and fall to beggerie. A great and wonderfull cause it was, that made *Iehouah* to come downe from heauen to suffer miserie vpon the Earth. Two other causes *Simeon* sheweth, why this *Messias* came from heauen. The first, that hee might enlighten the Gentiles, which sate in darknesse: and the second, that he might be the glory of *Israel*, which gloried in their sacrifices, and in their ceremonies, and so had no glorie before hee came, but were like the Moone when  
the

## The second Sermon,

Gen. 29.

Luke 15.

Matth. 20.

Gen. 29.

Gen. 19.

the Sunne doth shine vpon it, or like *Rachel*, which despised *Leah*, and became barren. And they despised the Gentiles light; like that sonne which was angry, because his lost brother came home againe; or like those Labourers which checked the Lord of the Vineyard, because hee gaue vnto the other Labourers as much as hee gaue vnto them. But the Gentiles are like *Leah*, who being despised, became fruitfull. *Simeon* did reioyce in Christ not onely for that hee was the glorie of *Israel*, but also for that he was the light of the Gentiles. Shall the head bee sorrowfull because the hand is well? Nay, rather the hand should bee glad because the head is well, and the head, because the hand is well. The father should be glad, because his sonne is stronger than himselfe: the mother should be glad, because her daughter is wiser than her selfe: the brother should be glad, because his brother is richer than himselfe: the Mistresse should reioyce, because her maid is better hufwife than her selfe. But wee enuie our Brethren & Neighbours, because they are better than wee, and because God hath blest them with temporall or spirituall things about vs; if wee see they haue learning, then wee enuie them for their learning: if he haue more gifts, we enuie him for his gifts; if he haue more knowledge, we enuie him for his knowledge; if he haue more zeale, we enuie him for his zeale; if he haue more riches, we enuie him for his riches; and how can we reioyce, when euery bodys good is our euill, and euery bodys ioy is our sorrow? But fix your eyes vpon Christ alone, and hee will fulfill your ioy, if you looke not back to *Sodom* like *Lots* wife: if you loue ioy and gladnesse, Christ is ioy and gladnesse: if you loue comfort, why, Christ is the comforter of all that beare his Crosse: if you loue life, Christ is eternall life: if you loue peace, Christ is peace: if you loue riches, Christ is full of heauenly riches, and full of liberalitie, to bestow them vpon all such as loue God: so Christ is all  
in

## of the Song of Simeon.

in all vnto the godly, and they haue more ioy in Christ alwayes, and in all things, then the richest and most glorious, and sumptuous Prince in the world; then *Salomon* himselfe had in worldly riches, honours, pleasures, ioy, ease, or felicitie. For the wicked which put their trust in riches, and make them gods of gold and money, of ease and pleasures, though they doe all that they can to fulfill their lusts, and take neuer so much pleasure, and be neuer so merrie, yet they can haue no true ioy, nor peace of conscience; for all the peace, the mirth, and sport they haue, is but deceit, all falie, and indurable like the grasse, greene in the morning, and withered ere night. But when the Lord doth knock at their hearts, and strike them with a feeling of their horrible transgressions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no rest; but they may say, In laughter my soule is sorrowfull, in ease my soule hath trouble, in mirth moane, in riches pouertie, in glorie shame, in life my soule is euen dead, in plentie my soule wanteth all things, wherein it should reioyce; it is destitute of all comfort, and possessed with all slavish feares; like *Cain*, who being Lord of all the earth, yet had no ioy in it when God had once forsaken him. Likewise *Saul*, when God had forsaken him, he had no ioy of his Kingdom nor of all his riches: and then who had more ioy, *Saul* the King, or *Dauid* the Subiect? So then we see, that perfect ioy can be had in nothing but in God, and in Iesus Christ. Wherefore, as by the streame you may bee led to the Fountaine, euen so let the ioy and peace of this life serue to lead vs to God, who is perfect ioy and peace, and there rest like the wise men which were guided by the starre, to come to the true Sonne of Grace, Iesus Christ, when he was borne: and if we rest not in him when we haue found him, there is no rest for vs, we shall be like the restlesse Dove, which flutred about, and found no rest any way, till she returned.

*Esa. 57. & 58.*

*Gen. 4.*

*1. Sam. 16.*

## *The second Sermon*

to the Arke: but we seeme as though wee sought him and found him; when as we doe but play the Hypocrites. *Salomon* saith, That the wayes of the Whore are prosperitie and welfare, for she euer putteth on a Vizard, that she might not be knowne to be so vile as she is: vnder the colour of goodnesse, euill is alwayes lurking.

Therefore also is Christ called the Light, because wee should leaue our foolishnesse, seeing light is come, and that we should forsake all our lights which are but darknesse, and cleaue vnto his light, which is the true Light indeed.

*A light to be reuealed to the Gentiles, &c.*

He came to lighten the Gentiles, and they receiued him with thankfulness, of whom there was no hope of goodnes left. Who would suppose that the barren Woman should become fruitfull, or the prodigall sonne returne home againe? It is like, as if an Owle should bee conuerted to see light, or as if the streame would returne into the Fountain, or as if an old man should become yong againe.

*A light to be reuealed to the Gentiles.*

To be reuealed, not yet reuealed: the Iewes must first reiect him, before the Gentiles receiue him: and when the Iewes did oppresse him, condemne him, and crucifie him, then were his armes spread vnto the whole world. When the guests would not come, then hee sendeth into the high wayes, to compell others that would not come willingly vnto it. Comfort is on foot, and that which will come, shall come, &c. The Queene of Saba came from the vttermost part of the earth to heare *Salomons* wisdome; and the wisemen came from the East to see Iesus Christ: but wee may say, the Lord was here in the Temple, and I was in my Shop, Selling and Buying, Lying, Deceiuing, and Swearing. Well, when he comes backe againe, I will bee better acquainted with him, and so wee esteeme not of his presence in any reuerent sort.

The

*Luke 14. 23.*

*Matth. 12.*



## of the Song of Simeon.

The Shunmite said : Let vs build a Chamber for the man of God : then we should build an house. *Zachem* climbed vp into a tree to see our Saviour, and the Lord seeing his diligence, called him, *Zachem*, come downe, for I will dine at thy house this day : and that was a ioyfull day with *Zachem*, for then saluation came into his house, and vpon all his family : he gaue the Lord a feast, and the Lord made him a farre better feast of peace, a feast of ioy, a feast of heavenly things, & so for his zeale and endeour to see Christ bodily, he shewed himselfe vnto him spiritually, euen to his hearts desire.

2 Reg. 4. 10.

Luke 19.

### To be renewed.

Haue an eye to the future tense : that which is not, shall be. As for example, *Salomon* was wise, but he is foolish : *Sampson* was strong, but he is weake ; *Indas* was a Preacher, but he is a Traitor ; *Paul* was a Persecuter, but he is a Preacher : *Peter* was a denier of Christ, but now he is a bold Professor of Christ ; *Moyse* was learned in the wisdom of the Egyptians, but now hee is learned in the wisdom of God, by which the wisdom of the Egyptians is made but meere foolishnesse in the sight of God. Others as Heathen Philosophers, *Plato*, *Aristotle*, *Cato*, *Crates*, and such like, were counted verie wise men in the sight of the world, yea they wrote so many booke's full of wisdom and also adorned with notable sentences and wittie sayings, that one would think all wisdom were buried with them, so famous were they, and so full of earthly vnderstanding, teaching manners, counsels and policies : yet, for my part, I haue neither seene nor heard of any such, being wise in worldly things, and without the wisdom of God, but that they haue committed some notorious foolishnesse in the sight of all men, like *Achitophel*, of whom we read, that he was so wise a Counsellor, that his counsell was like as one had asked counsell at the Oracle of God ; and yet see the end of him, he hanged himselfe, and all for the

1. King. 3. 12. 11.

Judg. 13. & 15.

& 16.

Luke 6.

Acts 1.

Acts 9.

Matth. 16.

Acts 4.

Acts 7.

2. Sam. 16. 23.

2. Sam. 17. 23.

want

## The second Sermon,

want of the knowledge of God. It had been better therefore for him to haue had more Wisedome, and lesse Wit. *Crates*, *Aristotle*, *Plato*, and other of the wise Philosophers, haue either poysoned, burned, or drowned themselves: and so wee see that the end of the worldly wisedome is meere foolishnesse, and the foolish haue more peace than the wise: for their wisedome, without the feare of God, doth them no more good than the Arke did to the Philistines, which did nothing but torment them, because they knew not how to vse it, and therefore vnreuerently abused it. For if your wisedome consist in eloquence of words, in profunditie of wit, to gaine cratily, and spend warily, to inuent Lawes, to expound Riddles, and interpret Dreames, to tell Fortunes, and prophesie of matters by Learning: all your wisedome is but vexation of the spirit; for all these without the feare of God, doe vs no more good, than their wit did these Philosophers, which notwithstanding fate in darkenesse. And I am afraid, though Christ brought light vnto the Gentiles, yet it may bee said; that the Gentiles sit in darkenesse still, sauing a few Leuites scattered vpon the Mountaines, for whose sake Sodom is spared. And because those had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, *Sunne* and *Moon*, *Beasts* and *Serpents*: so the Philistines worshipped *Dagon*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a *Calf*, *Ahazia* worshipped *Beelzebub*, the Moabites worshipped *Chamos*, the Samaritanes did worship vnto *Baal*: to the truth to such seemeth falshood, and error seemeth truth. As for example, that the world should be made of nothing, that the Word became flesh, that God and Man was ioyned together in one person, that one man may be righteous in the righteousness of another, which is Christ, and that the dead shall rise againe: these seemed foolishnesse vnto the Gentiles, neither could they beleue

1. Cor. 1. 20.

2. Sam. 5.

2. King. 17. 30.

Iudg. 16. 23.

Act. 19. 33.

2. King. 19. 37.

Exod. 32. 46.

2. King. 1. 2.

1. King. 22. 13.

1. King. 16. 32.

## *of the Song of Simeon.*

beleue them. No more can some Gentiles amongst vs at this day, which are but naturall men, therefore they do not beleue them; for when they professed themselues to bee wise, they became fooles, saith the holy Ghost. So then we see now what Christ hath done for vs, he hath bound that Serpent, which hath sowne all the Tares, so that the deuill is faine, for want of better lodging, to enter into Swine.

*Rom. 1. 22.*

Heretofore, wheras one followed GOD, a thousand followed *Baal*; But now Kings & Princes lift vp their heads, desiring Christ to reigne with them, and in them. Heretofore we made our selues like the wounded Man, we were spoiled, we were stript naked, and wee were bathed in our blood, being full of wounds, but now Christ hath furnished vs, he hath washed vs, he hath clothed vs, and we are now become true Israelites: vs, which were the vile and wilde Oliues, he hath grafted vpon the true Olive, and planted vs in a fruitfull soyle. And what cause can wee shew for this, but onely mercie? For heretofore we were called foolish, but the Lord hath made vs wise, according to the wisdom of God, in these dayes by his Spirit: but if yee deserue to bee called the foolish Nation againe, then ye are most vnhappy and most cursed. So now we haue heard that the Lord doth reueale his counsell vnto his Prophets, and how the glory of Israel is now reuealed to be the light of the Gentiles. And you haue the cause why: because the Iewes reiected their owne saluation. You haue heard that the cause was onely his mercie and his loue, because mercie cannot containe it selfe within Ierusalem.

*Deut. 31.*

*A light to be reuealed to the Gentiles, and the glory of thy people Israel.*

You haue heard why Christ is called light, why he is called the light of the Gentiles, why the Lord did change a curse into blessing, and why the Gentiles did change darknesse for light, and a thousand gods for one true God.

Then

## *The second Sermon,*

Then the Gentiles receiued more grace than they desired, for the Lord came vncalled vnto their houses, and made a feast vnto them in their owne houses. The light of the Gentiles is our light, your light and my light: Christ is our grace, your grace, and my grace: and Christ is our saluation, your saluation, and my saluation. He came vnto the Iewes, and for the Iewes, and yet his comming vnto the Gentiles, was better than to the Iewes.

He came into the world when the world did abound in all wickednesse, & saued vs when we most deserued wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring saluation, to redeme our lost soules, euen (as it were) against our wils: so that now wee would not be, as we were, for a thousand worlds.

The blindnesse of the Iewes was, and is wonderfull, who heard of their reiection, and of our conuersion, and yet vnderstood it not, neither sought to preuent Gods wrath in reiecting of them. Therefore the Rocke, which should haue saued them, shiuered them in peeces: wherein was shewed their wonderfull blockishnesse, having it so often fore-told by their Prophets, figured in their Law, shaddowed in their Sacrifices, and read in their Churches from Sabbath to Sabbath. Every thing that commeth to passe in Churches, in Common-weales, in Cities, in Countries, in Kingdomes, and in Prouinces, these are all fore-told in the Scriptures, and yet none doe vnderstand it, sauing a few chosen ones whom God loueth: For, the comming of Antichrist, the ouerthrow of Kingdomes, the darknesse of Popery, the light of the Gospell, the conuersion of the Gentiles, and the reiecting of the Iewes: all these are set downe in the Scriptures, and yet wee cannot vnderstand it though wee heare it day by day, because wee doe not giue our mindes to vnderstanding.

Such hearers shall stand in a maze before the righteous

*of the Song of Simeon.*

ous and terrible Throne of God: the dead shall rise, the trumpet shall blow, and all the world shall be in an uprore, and they shall stand quaking, when their hearing without profiting shall be layd to their charge, and they shall say; O wee haue knowne no such thing. But surely if the Iewes could come out of hell, they would admonish vs to take better heed how to heare: for we heare as though wee did not heare at all, our mindes are otherwise occupied. Now when we see any thing come to passe as it is foretold in the Scriptures, then we must say as Christ said, This propheticie is fulfilled, for all things that are written are come to *Scriptum est, & factum est*, that is, as sure as it is written, so surely doth it come to passe. It prophecieth nothing, but that which truly is fulfilled in due time; and the more often it speaks of a thing, the more certaine, the more excellent, and the more to be beleueed it is. Like a Iewell that is beset with pearle, so is our calling adorned with Scriptures, for to doth God tender our calling, which is often in his mouth, and we so often in his remembrance, that he speaketh of vs in euery Booke throughout the whole Scriptures; like a kinde Spouse, whose Loue is in a strange Countrey, and hee delighteth himselfe with thoughts and meditations of her: so he did long vntill the Gentiles were come to him againe, like the prodigall childe, whose Father did long till he had embraced him. When shall my prodigall sonne come home againe, sayth he? I will put my best garment on his backe, & my gold Ring on his finger, and his fare shall be the daintiest morfell. And thus God longerth for our saluation, and he knocketh at our doores; Is Faith here? is Loue here? is one called the teare of God, in this place?

*Luke 25.*

And as loue maketh louers sometime to speake plainly and familiarly one to another, sometime by darke speeches and riddles, sometime by letters, sometime by dumbe shewes and signes, and sometime to hide them-

## The second Sermon

felues one from another: So our God speaketh sometime plainly to his Church, sometime darkly and myſtically, sometime he turneth his face from his Church and deare Spouſe, as though he would not ſpeake vnto her for loue; as appeareth in the Booke of the *Canticles*. Of the caſting off of the Iewes, and calling in of the Gentiles; the firſt type or figure was *Cain* and *Abel*: *Cain* was the eldeſt ſonne of *Adam*, and *Abel* the younger, yet God loued *Abel*, and accepted his ſacrifice: but God reieſted *Cain* for his wickedneſſe, and hee became a reprobate. Euen ſo doth God, he reieſteth the Iewes, which were the eldeſt ſonne, the true Oliue, and the naturall ſeede and Gods deare children, if they had continued in obedience; and he taketh vs, being but the yongeſt ſonne, the wilde Oliue, the ſeed of the wicked, and maketh vs children by adoption vnto him, onely of his mercy, without any other cauſe.

Gen. 9.  
Gen. 5. 1. 2. 9.  
24. 10. 21. &  
11. 10.  
Genes. 9. 27.  
Iohn 10. 16.

The ſecond example was *Sem* and *Iaphet*, both which were *Noahs* ſonnes: *Sem* was the ſecond ſonne, and *Iaphet* the firſt, and of this *Iaphet* came the Gentiles: of him ſayd *Noah*; God perſwade *Iaphet*, that he may dwell in the tents of *Sem*: that is, that they may be vnited together, as we ſee it is come to paſſe. Other ſheepe I haue (ſaith Chriſt) which are not of this fold, them alſo will I bring, and they ſhall heare my voyce, and there ſhalbe one ſheepfold, and one ſhepherd.

Genes. 21.

The third type or figure was *Iſmael* and *Iſaac*, both the ſonnes of *Abram*: *Iſmael* was the eldeſt, *Iſaac* the younger, yet *Iſaac* was choſen of God, and inioyed the promiſe, and *Iſmael* his eldeſt brother, a mocker of *Iſaac*, was put away, the Lord was not with him.

Genes. 25.

The fourth type or figure was *Iacob* and *Eſau*, both ſonnes of *Iſaac*: *Eſau* was the elder brother, and *Iacob* the younger, yet God loued *Iacob*, and hated *Eſau*, becauſe *Eſau* contemned his birth-right, and ſold it to *Iacob* for a meſſe of pottage; and therefore *Iacob* ſtole the bleſſing



## of the Song of Simeon.

sing from him: so God blessed *Jacob*, but cursed *Eſau*: whereby he shewed, that the Lord did for the contempt of the Iewes, take away their birth-right and their blessing, and hath giuen it vnto vs.

The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban*: *Leah* was the elder, but bleare or squint-eyed: *Rachel*, the younger, beautifull and faire, 17. Therefore *Rachel* was beloued of *Jacob*, and *Leah* despised, 18. Yet *Leah* was first married, 23. And also made fruitfull, 31. but *Rachel* also was after married, 18. & more beloued, 30. and hauing enuied her sisters fruitfulness, 30. 1. and repented, God remembred her, and made her fruitfull. So Christ first married the Iewes, & made them glorious; but when they despised their glory, hee married with the Gentiles, and they enuying their happiness, of barren in all goodness, became fruitfull in true holiness.

Genſ. 29. 16.

The sixth figure was *Manasses*, and *Ephraim*, the two sonnes of *Ioseph*: *Manasses* was the eldest, and *Ephraim* was the youngest. Both of them *Ioseph* hauing brought to *Jacob* his Father, that he might blesse them, he tooke *Manasses*, & put him towards *Jacob*s right hand, that he might blesse him first and more plentifully, and he took *Ephraim*, and put him towards *Jacob*s left hand: but *Jacob* stretched out his right hand, and layd it vpon *Ephraim*s head, which was the younger, & his left hand vpon *Manasses*, directing his hands so of purpose, for *Manasses* was the elder of them. Thus the Lord blessed vs, when there was no hope left for vs.

The seventh figure was *Rahab*, a Harlot in Iericho, who was a Gentile, yet her heart was touched so, that she receiued and entertained the Spies that *Ioshua* sent, and in time of danger hid them, that they should take no harme: signifying thereby, that the Gentiles should receiue and embrace the Israelites and Messengers of the Gospell, and keepe them as safely, and defend them

Ioshua 2.

## The second Sermon

as diligently, as *Rahab* did the Spyes of Israel.

*Ruth. 4.*

The eighth figure was *Ruth* a Moabite : of her *Christ Iesus* vouchsafed to come as concerning the flesh, to shew that he came not onely of the Iewes, and for the Iewes, but also of, and for the Gentiles, which were the lost sheepe vn hoped for, being strangers from the covenant.

*Iudg. 14.*

The ninth figure was *Sampson*, who being a Iew, would needes marrie with a Gentile : signifying that *Christ Iesus* would also marrie with the Gentiles, as he did with the Iewes.

*1. King. 11.*

The tenth figure was *Salomon*, who married *Pharaohs* daughter, which was an Egyptian and Gentile, signifying thereby, that *Christ* would take him a Spouse among the Gentiles to marrie with himselfe, as *Danid* in the *Psalmes* declareth.

*Psalm. 45.  
2. King. 5.*

The eleventh figure was *Naaman* the Syrian, whose leprosie is turned vpon *Gebezi*, the leprosie of an Heathen and ignorant man turned vpon an Israelite, and one that had the knowledge of God, being the seruant of a Prophet : signifying that our leprosie of sinne and ignorance should bee turned from vs vpon the Iewes, who had the knowledge of the Law of God, but esteemed it not, but were vnthankfull for it. Many like examples there are in the New Testament. For like as the Cherubins, though seuered in sunder, yet looked one towards another : and both vpon the Mercie-seat : so the old Testament and the New looke one towards another, and yet point at one and the same thing.

*Matth. 2.*

The first type or figure in the new Testament, was the Wise-men, which were the first fruits of the Gentiles, and came from the East, being guided by a Starre : signifying, that by the guiding of the Word and Spirit of God, the Gentiles should come from all the places of the world to embrace *Christ Iesus* with ioy.

*Matth. 2.*

The second type or figure was *Christ* his going into Egypt

*of the Song of Simeon.*

Egypt, signifying thereby, that hee should goe from the Iewes to the Gentiles, because the Iewes refused him, through vnbeleefe, abundance of wickednesse, and want of reformation: so wee see that nothing can driue away Christ but sinne.

The third type was, Christ whipping the Iewes out of the Temple, shewing thereby, that the Iewes should bee whipped, or cast out of the spirituall Temple; and the Gentiles should occupie it. This (beloued) belongeth vnto vs, to whom the Lord so wonderfully hath made his light to shine.

*Matth. 21. 12.*

The fourth figure is, the parable of the Vineyard, that was taken from them that possessed it, and given to them that should bring forth the fruits thereof, and yeeld better increase vnto the Lord of the Vineyard.

*Matth. 21. 33.*

The fift figure was, the Parable of the two Sonnes, that were bidden to goe and worke in their Fathers Vineyard, of whom the first said, he would, and did not: the second said, hee would not, and did repent, and went to labour in the Vineyard: the first signified the Iewes which made many vowes, with such a shew of godlinesse, which was but hypocrasie, whom the Lord reiect-ed and cast off, and sayd, that the Publicans and Sinners should stand in iudgement to condemne the greatest of them.

*Matth. 21. 28.*

The sixt figure was, the feast that the Lord made vnto the disobedient Guests, whom the Lord inuited to his banquet, which was onely ordained for them, and who promised to come vnto it, and yet refused and would not come, but alleaged slight excuses, taken from their loue of earthly and transitorie things about God. Therefore the Lord sent into the high-waies, to cal and compell the Gentiles to come, which came, though some left their wedding garments behinde them.

*Matth. 22. 2.*

The seuenthy type or figure was, the vision of Peter in Ioppa, when hee was on the top of the house, where he

*Acts 10.*

## The second Sermon

saw the vessell come downe, that had in it all manner of foure-footed beasts of the earth, and wilde beasts, and fowles of the ayre; and creeping things, where also the voyce said vnto him, *Arise, PETER, kill and eat*, wherein the Lord shewed vnto him, that he should count no man vn-cleane, although the Gentiles then were counted vn-cleane, as were the vn-cleane beasts set downe in the Law of God; therefore when Peter was sent to Cornelius house, he said, *Of a truth, I perceiue that God hath no respect of persons, but in euerie Nation he that feareth God, and worketh righteousness, is accepted of him.*

Vers: 34.

Luke 15.

Luke 5.

Many other examples of our calling, as the strayed sheepe, the lost groat, the prodigall sonne, and Christ eating with Publicans and sinners, which when we read, we should cast our figure, and say, Of whom is this spoken? of the Gentiles? then is it of me, for I am a Gentile. But am I conuerted? if I be not, then haue I not fulfilled this propheticke: therefore let vs strue to doe well, and to mortifie and subdue sinne which dwelleth in our mortall bodies, for none but the valiant can enter into the Kingdome of heauen.

Now all these prophecies are fulfilled, the blind see, the lame goe, the dumbe speake, the deafe heare, the maimed worke, the dead are quickened, the Lepers are cleansed, and the poore receiue the Gospell. Therefore who will despaire, and say, Light is not reuealed vnto mee, when as hee seeth it to bee reuealed vnto whole Nations? And so solemne is our calling, as that in so many places of the Scripture it is fore-told, whereby wee see how dearely the Lord tendreth our saluation, like as a kinde Spouse which was longed for, while shee was in a strange Countrey, for Christ longed for the Gentiles, till they came home againe vnto him. Therefore let vs now consider what he giueth vs, namely, righteousness and saluation: first righteousness, then saluation: first repentance, and then forgiuenesse of sinnes, the Sonne of the Gospell,

of the Song of Simeon.

Gospell, lest wee should see Heauen in Hell, and Light in Darkenesse, and ioy in anguishes. Let vs not contemne our light, or grow carelesse of it: let vs not build with one hand, and overthrow with the other by prophaneesse; like those men, which while they surfeited at their gluttonous Tables, called vpon God for health. Christ is not receiued with the left hand: if the Father offering a gift, doe see the Sonne stretch forth his left hand, he will withdraw his gift from him. I say, let vs not contemne our light, as the Iewes contemned their glory.

For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excellent reuelation, that great & mightie Kings haue earnestly desired to see, and Princes haue laid downe their crownes to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, and goe to the banquet vnro which a thousand Messengers haue inuited vs, and alledge none excuses: say not, *I haue married a wife, I haue bought Oxen, I goe to see a Farme, &c. and therefore I cannot come*, neither will I come. Well, doe so, if that yee will needs: but remember that thou wast inuited, and therefore the blessing shall be giuen to another: and *Eſau* shall weepe for the blessing, but shall not haue it.

Matth. 13.

Matth. 22.

Heb. 12.

But giue me a reason, I pray thee, why thou wilt be called the seruant of God, which dost not serue him; or the child of God, which dost not loue him; or the Disciple of Christ, which dost not learne of him: yet his raine falleth vpon all, iust and vniust, and he giueth thee all things for nothing: The Sunne doth giue his light for nothing, the dew doth giue his moysture for nothing, the Riuer doe giue their waters for nothing; and the Earth doth giue her fruit for nothing.

What shall wee doe then when the Sunne shineth? Wee must not doe as wee doe in the darke, for then men ought to betake them to their labour. Learne of the Sa-

Rom. 13.

Ephes. 5.

## The second Sermon

usage beasts, who as soone as the day springs, betake them to their trauell, and euery bird welcommeth it with many a sweet song. Christ is light, and this light is come; therefore hee that seeth not now, is blind; Are not they then blind which yet see not, that prayer for the dead is vaine, needlesse, and bootlesse? But thicke darknesse needs a mighty light to chase it away. So that he which beginneth to root out one error or superstition, at the first shall haue much adoe: for custome and naturall corruption are the first causers of heresie, and shall cry against her in the maintenance thereof: and withstanders of reformation shall say, Great is *Dianna* of Ephesus: and so for a long time they seeme to wash the *Aethiopian*, or the blacke Moore; the more they wash him, the more they gall him, and yet hee is an *Aethiopian* still: but in the end the Arke standeth, and *Dagon* falleth downe, and truth triumpheth ouer falshood, hauing got the victorie; and light chaseth away darknes with the brightnesse thereof. Why then doth this darknesse continue amongst vs still? To him that asketh, what Scripture haue you against it? it is sufficient to answer, what Scripture haue you for it? For if the word command it not, God reiecteth it, and will say, who hath required these things at your hands? But what is this? for euerie idle word you must giue account, as our Sauour Iesus Christ saith, *Matth.* 12. And whatsoever is not of faith is sinne, *Rom.* 14. 23. They aske, What, shall we not say, God be with them? Why should you? Why (say they) must we say nothing? what if thou doe not? What saist thou, when thou mentionest the death of thy first Fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah*? Doe st thou lesse loue these, nor praying for them, than thou doest them, for whom thou saist, God be with them? &c.

But thou hast speeches now to vse if thou wilt needs say somewhat, and leaue such superstitious and offensive sentences: if hee bee a good man, thou mayst say, The Lord



*of the Song of Simeon.*

Lord bee thanked for his deliuerance, or the like: but if hee bee not, then thou mayst say, God grant wee may doe better than he hath done, and that by his fall we may learne to rise from sinne, or some such thing: whatsoeuer hee bee, thou mayst say as *Dauid* saith of his childe, giuing a reason why he would not pray for him any longer being dead: Can I call him backe againe? I shall goe to him, but hee shall not returne to mee: or any other words, so they bee wise, and therefore not against the Word. What then is to bee done? As *Iacob* said to his wiues and children; Giue me your Idols that I may burie them: so say I vnto you; Giue me your superstitions that I may burie them, that they may remaine with you, or in you no longer, to the dishonour of God, offending of your weake brethren, or to my griefe. For I am iealous ouer you: and because you are mine, and I am yours, O that my voice were as the whirle-wind, to beat downe, root out, and blow away all your superstitions, that they may no longer reigne amongst you: or rather, O that Christ which is our light were come into vs all, and shined so bright, that wee were ashamed of all our darknesse: of all, not of mind onely, but of will also, and of workes, that we no longer would walke in darknesse, for few haue the will to walke according to the Word, either in darknesse or light: we can see to sinne in the darke as well as in the light: and doe rather, because the light discouereth both the harlot and the theefe; so they are afraid of the light: but assured be we, where light is not, Christ is not: for Christ is light; and let none be afraid to seeke this light which is so good, so excellent, and so profitable for vs; for it doth not onely deserue it selfe, but all other things round about it. Therefore if thou haue this light, thy faith, thy feare, thy loue will shew it selfe, & good things can not now hide themselues, for he that is light, doth delight to please God in the light. It is no maruell though a man stumble in  
the

*Iohn 1.*

## *The second Sermon*

the darke: but he which stumbleth in the light, is not verie strong, because hee seeth his way before him. Once wee stumbled at euerie straw when we walked in darknes: for then wrath had a fall, pride had a fall, lust had a fall, drunkennes had a fall, penurie had a fall, ignorance had a fall: or if you will, priderose, and we fell, lust rose, and we fell, &c.

Were *Egypt* as light as *Goshen*, wee should haue Idolaters as ioyfull as true worshippers; but there is palpable darknesse, tedious, fearefull, and of long continuance in *Egypt*, cleere light onely in *Goshen*: therefore flye *Egypt*; but if thou liue in *Egypt*, that is, walke in darknes, or commit wickednesse, though thou sinne in the darke, the light will bewray thee, and thy conscience will accuse thee, and condemne thee for it. Therefore now giue ouer darknesse, and arme thee with light, for our life shineth as the light; therefore now we should be *Israel*, for *Israel* is reuoluted.

But many Scroules may bee written of our sins, & thus the Gentiles are as Gentiles still. He that beleueth not the word, is an Infidell: he that beleueth not God, is an Atheist: he that worshippeth any thing more than God, is an Idolater: every mans conscience shall condemne himselfe. Yet men will leaue godlinesse for riches, but they will not leaue riches for godlinesse. What madnesse? Yea the Jewes neuer serued God at any time with such deuotion, as many doe now their gold and their riches: O intolerable wickednesse! For many there are that could be content neuer to dye, but liue euer here with their riches and pleasures. And is not the godly more despighted for his godlinesse, than the wicked for his wickednesse?

Are not the members of Christ more hated, and worse entertained by vs, than the limmes of Saran? So dearly euerie one loues sinne, and drawes sinne vpon sinne, till there bee a Chaine of many linkes, and monsters therein drawn most loathsome. And though we of our selues run swiftly to hell, yet the most driue vs, to make vs hie faster: they

*of the Song of Simeon.*

they come vnto vs, and say, Your fathers loued vs well and said vnto vs, If you will be faire, you shall be wise; if you will be drunke, you shall be rich, &c. Yea euerie one pointeth, and sheweth vs the way that leadeth to destruction: and how few are the number of them that doe shew vs the way of vertue and godlinesse?

And thus wee are euen as forward as those Iewes that strue who shall come into hell first. Who did euer thanke God that he was not borne an hundred yeares agoe, when ignorance spread ouer all, and all Egypt was smitten with darknesse? or that the Lord hath not left him to himselfe to become an Atheist, or an Epicure, which liues without God in the World? we haue all Gods gifts offered vs, but we haue refused them. Christ brought light: but wee had rather he had brought darknes; for we loue darknes more than light. The Angels, the Heauens, the Word, the Spirit, are light, and we that see it, are darknesse: for wee cannot abide light, but are like an Owle that flyeth out of a bare field from the light of the day, such a death is day vnto vs. Faith is flowne away, Truth is become a Pilgrimage, & euerie string is out of tune. He that should weepe and bee sorrowfull, laughs: and truth is brought to the ground, yea poore truth is persecuted to death: but sinners are stubble, and their sentence is, Burne them.

How fine would bee the way of vertue, if you would pise away the rubs that are in it, if you would take away all occasions of sin, and giue it gall to eat, & when you haue done so, set a crowne of thornes vpon the head thereof, and when you haue thus crowned it, make it carrie the crosse, & when it hath carried the crosse, condemne it, and when you haue condemned it, put it to death, and when ye haue put it to death, burie it; and when you haue buried it, role a great stone vpon the head of it, & set watchmen to keepe it, euen fasting and prayer, that it may neuer arise againe to reigne any more? the which the Lord for his mercie sake grant, *Amen.*

FINIS.

THE





# THE CALLING OF IONAH.

IONAH. I. I, 2.

1. *The word of the Lord came to Ionah the sonne of Amittai, saying;*

2. *Arise and goe to Niniue, that great Citie, and cry against it, for their wickednesse is come up before me.*



On haue heard the sweet song of old father *Simeon* like the pleasant song of a sweet bird before her death, setting forth the ioy of the righteous that embrace Christ Iesus: Before Christ Iesus vouchsafed to come to vs, wee would not come vnto him, but in all our doings we wrought our condemnation,

and through the innumerable heapes of our iniquities, laboured to driue him, without all hope of mercie, from vs. So we continued like flies, which fluerer about the candle, till they haue consumed themselves. When we had done as much as in vs lay to driue him away from vs, then he saued vs, and recompenced good for euill vnto vs. So that if God had loued vs, no more than we loued our selues, we might

## The Calling of Ionah.

might haue perished in our sins, & our blood should haue been vpon our owne heads. If Christ be the Light of the Gentiles, let vs embrace him, and euerie one walke as becommeth the children of light: but many do shut their eyes against it, lest they should see: & not onely many smother their owne light, but the Sun saith vnto the Moone, Shine not; and the Moone sayth vnto the Starres, Be not bright. And many haue smothered their light so long, that the dampe hath put out the candle; and thus they labour to bring the darknes of *Egypt* vpon *Goshen*: so that their eyes haue forgotten to see: and so many goe out of the way, because they would not looke vpon the candle, and the Deuil giueth to euerie one that which he wisheth, so it may be for his hurt. But who can but pittie, that with the same Manna which commeth from heauen, and feedeth many to life euerlasting, so many are poysoned, and finde in it nothing but the saueur of eternall death?

The Iewes had no cause to enuy our Light, for he gaue them glorie: he was poore, and yet hee gaue them riches: he was counted base, and yet hee made them honourable: he was contemned, and yet he made them beloued: they were full of darknes, and he brought them light; but they contemned his light, and so procured their owne condemnation. And therefore now it is come to passe, that they are become vagabonds vpon the earth; and most contemned of all other Nations, and in euery people haue a dwelling; euer since they prophesied euill vnto themselves; saying; His blood be vpon vs and our children, goodnes hath put on the face of basfulness amongst them.

If thou embrace Christ as *Simeon* did, then Christ is thy glorie: but if thy glory consist in beaurie, which fadeth; in gay cloth, which weareth; in wealth, which wasteth; or in Gold, which rusteth; then Christ is not thy glory.

We haue gone long with an old man, & now we haue lost him, but wee are loth to part with him, hee is such a good  
good



## *The Calling of Ionah.*

good companion : neuerthelesse wee hope to find him againe in *Ionah*.

We haue gone but slowly with him, as with an old man that is not verie swift of foot : but now we must run with *Ionah* as with a Post, lest *Ninive* be destroyed.

### *The Prophecie of Ionah.*

I need not to shew the authoritie of Prophets : but concerning their sorts and differences, there are three sorts of Prophets. The first were such, as called vpon the name of the Lord in Prayer for the people, and receiued an answer from the Lord in the peoples behalte : of which sort was *Samuel*, and these were called Seers. A second sort of Prophets, were such as God raised to expound the Law, and declare the will of God vnto the people, when the Priest and such as should doe so, were slacke in their callings, of which sort was *Esay*, *Jeremy*, *Ezechiel*, *Daniel*, *Hosea*, *Isaiah*, *Amos*, *Obadiab*, and the rest of the holy Prophets. A third sort, were such as haue bin since Christ, working such like effects, of which sort was the Prophet *Agabus*, of whom mention is made in 11. of the *Acts*, and 28. *Verse*.

1. Sam. 10. 9.

Now in the second sort of these, was *Ionah*, whom God sent to declare his will to his people, vnto whom also the Lord did reueale the subuersion of Kingdomes, the ouerthrow of Tribes, the captiuitie of Nations, the calamities that were to come vnto the sonnes of men for iniquitie and rebellion against God.

As all wise men were not borne at once, nor liued together : so these holy Prophets haue not beene at once, but were raised vp by the Lord God, some here, some there, according to his pleasure, and as he saw the people stand in need of them, by reason of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of these, all things that might be reuealed, but as much as was sufficient for them, euery one in their times and places. Neither hath any of them told as  
much

## The Calling of Ionah.

much of the will of God as might bee declared, nor fully expounded his Lawes: but the Parriarkes left some to the Prophets, and the Prophets left some to the Apostles: but they haue left none for vs, but they haue all set open the whole will of God vnto vs, and euery Propher now bringeth onely gold, myrrh, and frankincense, like the Wise-men that came to see our Lord.

There are three things that mooued me to take this storie in hand aboue all others. First, because you know the storie, and therefore can the better conceiue of the matter as I go forward with it. Secondly, because it is brieue, and doth conaine a great deale in a litle. Thirdly, because it is most agreeable for the time and state of this sinnefull age wherein we liue, and therefore most conuenient for vs. It is manifest that *Ionah* liued in a verie troublesome time, namely, in the time of *Ieroboam* the sonne of *Ioash* King of Israel, a wicked King, though not he that is called the *Ieroboam* that made Israel to sinne. For of this second *Ieroboam*, in whose time he prophesied, it is written, *2. King. 14. 24.* He departed not from any of the sinnes of *Ieroboam* that made Israel to sin; which comendeth the holinesse of *Ionah*, in that he in the midst of their corruption wherewithall the people were ouerflowne, was vncorrupted and vnspotted, and called to be a Prophet amongst the people of God. For he had prophesied in Israel, before he was sent to *Ninine*, as the word also doth argue; which layeth open and magnifieth the great loue of God, in that hee sent a Prophet to admonish this vngodly people, when as he should haue sent a thunder-bolt to terrifie them, or rather vtterly to destroy them; so that there mercie stept before iudgement.

His name was *Ionah*, which signifieth a Dove, which admonisheth vs, that as wee labour to bee as wise as Serpents, so wee should also desire that wee might bee as simple as Doves. His Fathers name was *Amittai*, which signifieth

## The Calling of Ionah.

rifieth Truth. I would that Truth were euerie Preachers Father.

There are two speciall things contained in this History. The first, the great mercie of God shewed vnto three sorts of men: the *Niniuites*, *Ionah*, and the *Mariners* in respect of the *Niniuites*, that he sent a Prophet to *Niniue*, a Citie of the *Gentiles*, which were strangers from the *Couenant*, from the *Promise*, & strangers from the *Common-wealth* of *Israel*, and conuerted them by his preaching, and so spared them now.

In regard of *Ionah*, that being, for his disobedience in flying to *Tarshish*, when he was sent to *Niniue*, throwne into the *Sea*, hee prepared a great *Whale* to swallow him, and in his belly, euen in the bottome of the *Sea*, where there was no hope of life for him, preserved him: and after three dayes deliuered him thence safe, and then cast him not off, but continued him in his calling, & wrought powerfully by him, both in the ship, conuerting the *Idolatrous Mariners*, and in *Niniue*, humbling the *King*, and the whole *Citie*.

And lastly, when he had most vaworthily doubly murmured and iustified himselfe against God, hee contented himselfe with gentle and mild reproofe of him. In consideration of the *Mariners*, that hauing beene *Idolaters* all their liues, & now in danger, giuing the honour of God to their owne fancies, God yet conuerteth them, so that they called vpon him, and sacrificed and made vowes vnto the true God; and by his mighty power, hauing the *Wind* and *Seas* calmed, were then, and for euer saved.

The second thing is *Ionahs* fall, and rising againe. His fall first, sinning, both flying from God, and murmuring, and therein iustifying himselfe: Secondly, sustaining his punishment, manifold and long feares, casting into the *Sea*, and continuing in the *Whales* belly three dayes, and afterward his reproofe and conuiction. His rising, first,

G

repent-

## The Calling of Ionah.

repenting in the ship, in the belly of the Whale, & being cast out of it. Then also faithfully discharging his dutie crying against Ninive courageously.

We haue seene *Ionah* as farre off; if we would, wee might see him neerer. He that receiues a Prophet in the name of a Prophet, shall receiue a Prophets reward. Therefore let vs prepare our eares to heare, & receiue the Word of God, preached by the Ministers, and let vs thinke, that *Ionah* is come againe to our houses to preach, and whether it be 40 dayes, or 40 weekes, or 40 yeares; they that liue like Sodom, shall be punished like Sodom. But as our Sauiour saith to his Disciples, *Pray that your flight be not in Winter, nor on the Sabbath*: so say I vnto you, *Pray that the Lords comming be not on the weeke dayes, for if he come then, how should hee find you?* Therefore I pray you learne at least now, and giue good care, that you may heare sufficient for all the weeke.

Matth. 24. 21.

*The Word of the Lord came to Ionah, the sonne of Amittai, saying: Arise, and goe to Ninive, &c.*

Herein I obserue, that *Ionah* went not before hee was sent: for going to preach vnto the Gentiles, it was needfull that hee should haue a speciall Calling and Commission from the Lord himselfe: for it was vnmeet to cast the Childrens bread vnto the Dogs, vnlesse hee had a speciall Commandement from God so to doe.

None ought to take vpon him the function of preaching in the Church, vnlesse they haue their warrant or authoritie from God, as *Aaron* had. And although they haue not their authority in that forme & manner, as *Ionah* had his (namely) as it were by word of mouth euen from God himselfe, *Arise and goe to Ninive*: yet they must haue their warrant from him, else their calling is vntlawfull.

Heb. 5. 4.

But now heere is another authoritie crept into the Church, that makes so many Idols, which haue eyes and see not, tongues and speake not, eares and heare not, and that

## *The Calling of Ionah.*

that is this, when one stalleth vp another into *Moses* Chaire, not hauing *Moses* Rod, nor *Moses* Spirit. But this Gall will not hold spurring. Further, I obserue, that as the Word of the Lord came to *Ionah*: so the word of the Pope came to his Priests, Iesuits, and Seminaries, but so and in such sort many times, that they are drawne to Tyborne, while Masses are said for them at Rome.

*The Word of the Lord came vnto Ionah. &c.*

That which came vnto him, was not alwayes with him: but so it was, that when the Word of the Lord came vnto any of the Prophets, then they were well furnished with abilitie to teach, to preach, to reprocue, or to command whomsoever the Lord would haue so handled. As by example: *Nathan* the Prophet bid *David* the King, that he should build a Temple, *2. Sam. 7.* and *1. Chron. 17.* And a little after, he came and bid him, that he should not build it. Where wee see, that when he bid him build it, then the Spirit of the Lord came not vnto him, to bid him so to doe. And therefore the Spirit of God came vnto him the very same night; and bid him that he should goe to *David*, and bid him, that hee should not build it. For this is euident, that as God himselfe is constant, so his Spirit and his Word are constant, and therefore neuer saith and vnfaith one thing.

*2. Sam. 7.*  
*1. Chron. 17.*

Againe, the Prophet *Elisha* said, *2. Kin. 4.* that the Shunamites heart was grieved, but the Lord had hid it from him, & had not as then declared the same vnto him: which doth note vnto vs, that the same Word whereby the Lord hath & doth reueale maruellous things vnto the Prophets, was not now vpon him, neither is alwayes vpon any Prophet, but according to the Will of God it comes vnto them, to reueale vnto them what he would haue them to doe, and when it pleaseth him.

*2. Kin. 4.*

Also *Daniel* sayd, that the Lord did not reueale the Kings Dreame vnto him, for any wisdom that hee had

*Dan. 1. 30.*

## The Calling of Ionah.

more than any living, but onely for the Kings sake, and for the poore people of Gods sake: and so you must thinke of vs that are the Ministers of the Gospell; that the Lord doth not reueale his will vnto vs, for any wisdom or worthinesse that is in vs, more than other men, but for your sakes, and that we might reueale it to you. Therefore heare vs euen for this cause, because the Lord hath reuealed vnto vs these things for your sakes and good.

From the calling, we come to the charge.

*Arise, and goe to Ninine, that great &c.*

Luke 22.30.

God commeth and findeth vs all asleepe, then he bids vs arise; for they are not fit to conuert others, which are not yet conuerted themselves, according to that saying of Christ to Peter, When thou art conuerted, strengthen thy Brethren, teaching them by your experience.

Now adayes men take vpon them to reprove others for committing such things, as themselves haue practised, and doe practise without amendment, notwithstanding their diligence in teaching others their dutie, they can teach all the doctrine of Christ, sauing three syllables, that is, *Fellow me*. Therefore these are like some Taylors, which are busie in decking and tricking vp others, but goe both bare and beggerly themselves: Yet they will not let vs plucke out the more that is in their eyes, vntill wee haue plucked out the beame which is in our owne eyes.

1. Cor. 13. 12.

*Goe to Ninine.*

Gen. 10. 12. 1

Ninine was the greatest & ancientest City in the land of Assyria, & the name of it signified *Beautiful*, which name was giuen it; rather for the greatnesse and beautie thereof, than for the name of *Albur*, which was the builder & first founder thereof, as we read in the Booke of *Genesis*. It had a faire name, but foule deeds, like this Citie.

*Goe to Ninine, &c.*

God would not suffer any people to bee entaught: therefore he hath written this name in great letters, easie



## *The Calling of Ionah.*

to be read of all. The heauens declare the glory of God, and the firmament sheweth the worke of his hands. They haue no speech nor language, without them is their voice heard. Their line is gone forth through all the earth, and their words into the ends of the world. In them is manifest for all what may be knowne of God. For his eternall power and Godhead are seen by the creation of the world: but especially he teacheth some by his Word also. Therefore he sent vnto the old world *Noah*, *Lot* to Sodom, *Moses* to Israel, and here *Ionah* to Ninieue. But when *Paul* with *Silas* and *Timothy* had gone throughout Phrygia, and the Region of Galatia, they were forbidden of the holy Ghost to preach the Word in Asia. Then came they to Mysia, and sought to goe into Bythinia, but the Spirit suffered them not.

*Psal.* 19. 1, 3, 3.

*Rom.* 1. 19, 20.

*Genes.* 9.

*Genes.* 19.

*Acts.* 16. 6.

### *Goe to Ninieue.*

The Iewes would not heare the Word of God by *Ionah*, & therefore the Lord sent him to Ninieue. They that grieue the Spirit quench the Spirit. Then goes the Prophet from Samaria to Ninieue. The word was in Samaria, it went thence to Ninieue: The Gospell was at Ephesus, it is come into England: it is gone out of the Citie, but it may depart from England againe. If any thinke that he standeth, let him take heed lest he fall.

*Reuel.* 2. 4, 5.

*1 Cor.* 10. 12.

But the Prophet goes from Samaria to Ninieue, that was both to shake off the dust of his feet, to witnesse against them their obstinacie and hardnesse of heart, and secondly, to let them see that the wicked Gentiles were more righteous then they, in that they repented at the voice of one Prophet; yea, and that with one Sermon: whereas themselves refused, and resisted all the holy and worthy Prophets that God sent vnto them. And thirdly, it may be to signifie, that the Iewes for their contempt and negligence should bee reiected, and the Gentiles should be receiued into the fauour of God, that they might bee an holy and

## The Calling of Ionah.

sanctified people vnto the Lord in their trouble.

*That great Citie.*

*Ionah. 4. 1.*

Niniue had fiftene hundred Towers in it, as some doe write, and an hundred and twenty thousand little children (as it is nored in the end of this story) therefore it may well bee called a great Citie : but the greater it was, the more vngodly it was. For as one man taketh sicknesse of another: so one man is infected by the wicked words, and ill example of another, and so taught to sinne the more til the measure of sinne be full.

*And cry against it, &c.*

*Isay. 48. 1.*

First, God biddeth him, Arise and shake off all impediments, and then to goe and call them to the battell ; and now he bids him cry out against them, and so terrifie them. Euery Prophet is a Crier, as appeareth, where the Lord biddeth *Isay* to lift vp his voyce like a Trumper. Euery Prophet must both be plaine and bold; & this many times maketh the poore seruants of God to speake their minds as plain & bold, as if they sate in iudgement. *Iohn* was a voice, a voice would not serue, hee was the voice of a Crier, and yet hee could not make all the crooked strait, nor the rough plaine.

*Luke 3.*

And because al the Preachers of the Gospell should cry, that is, preach zealously, in the second of the Acts it is written ; The holy Ghost came downe in fire and tongues : but this fire is quenched, and the tongues are tyed vp, so that they that should cry are starke dumbe : but though they cannot speake, they can see if a great benefice fall, though it be an hundred miles off : and *Pharaoh* had more care of his sheepe, then we haue of our soules.

If Preachers were not deafe, they needed not to cry one to another; but such is the dumbnesse of Preachers, and the deafnesse of all sorts of hearers, that there is great slownesse of followers, so that there is but little good done, and but a few fruits gathered.

## *The Calling of Ionah.*

If ye were not deafe, we need not to cry, but because yee be dull of hearing, therefore we cry with mouth, with heart, with hand, with foot, and with all the powers of our bodies vnto you, and yet how little doe you regard it? But are not ye commanded to heare, as well as we to cry? Yea, the Cocke croweth when men are asleep, yea, the Cocke croweth, and still *Peter* yet denyeth his Master.

*Matth. 26. 72.*

*72. 74.*

Before you cry vnto the Lord, heare what the Word cryeth vnto you, and let not your works cry for vengeance while your tongues cry for mercy.

When men heare the Preacher speake against pride, hypocrisie, couetousnes, or any other sin, then they looke one vpon another, as though it belonged not vnto them: but, who can say, his heart is cleane?

*And cry against it.*

*Prou. 28. 9.*

Our sinnes buffet God on euery side, as the Iewes buffetted Christ, first on the right side, then on the left side, and neuer leaue till they haue prouoked him to cry against vs. When God cryes, then we should weep, considering wherefore he cryes: for there is nothing that can prouoke the Lord to cry but sinne, and that he euer cryeth against. Doe what you will, and say what you will, and the Lord will not be offended with you, vnlesse you sin: but if you commit sinne, he is iust, and therefore will not leaue, till he hath by crying slaine either you, or sin, that reigns in you. For as an angry man euer pursueth that which he hateth, vntill he hath destroyed it: so the Lord crosseth and followeth vs with his Iudgements, vntill he hath slaine that, which most deadly he hateth, sinne.

*And cry against it, &c.*

Reproofe is the necessariest office, yet is it least regarded, yea, most abhorred. For now we thinke if one reprove vs, he hateth vs. But the Lord sayth, *Leuit. 19.* Thou shalt not hate thy brother in thine heart, thou shalt reprove him, and suffer him not to sin: noting thereby, that if wee flatter any

*Leuit. 19. 17.*

## The Calling of Ionah.

in their sin, or see them sin, and not reprove them for it, it is a manifest signe that we do it of hatred, how great loue and good will soeuer we pretend toward them: seeing the matter tends to the hurt of their soules, and the offence of God.

Yea, if a Preacher reprove sin, he is thought to doe it of hatred, or of some particular grudge: and to bee too busie, too bitter, too sharpe, too rough; and therefore say, hee should preach Gods loue and mercy, for hee is a Preacher of the Gospell, he tels vs of, and threatens with the Law, and so throwes vs downe too low, some to despaire: as though we preached the Law onely, or chiefly, and not the Gospell also continually, to them that loath and strue against their sinnes, though they sinne grievously. Others as though they were galled, will say, Let him keepe his Text, or they will say, He is beside his booke: as though no text in Scripture reproveth sinne, and so of all doctrines, the doctrine of reproofe and reprehension of sin, is most contemned, and least esteemed. But let a Preacher preach darke mysteries, or profane speeches, or vnprofitable fables, or frivolous questions, or curious inuentions, or od-conceits, or brain-sick dreams; &c any of these will be more welcom vnto them than reprehension, which is most profitable and necessariest of all. *Balaams* Ass neuer spake but once, and then he reproveth. Then if *Balaams* Ass reproveth *Balaam*, how much more ought *Balaam* to reprove Asses, or such as will be no otherwise than beasts in their behaviour? But perswade your selues beloved, which is most true, though we speake as if we were angry with you, and threaten as if we would hurt you, and cry against you, as if wee hated you, yet wee loue you in the dearest blood we haue; and therefore, though with persecution we preach the Law, to leade you to the Gospell: wee preach iudgement that you may finde mercy; we preach hell to bring you to heauen; whatsoeuer and howsoeuer we preach, we do all to fill your hearts with ioy in beleeuing, and hauing made you fruitful

in

## The Calling of Ionah.

in all good workes, present you without spot, nay, glorious also, as a Virgin most beautifull, to the Lord of all grace and glory, Christ Iesus.

Hitherto we haue heard of *Ionah* called, and charged to cry: but what should he cry? indeed it is not expressed in this place. But what then? why then, the Papists may say, that he was charged to cry against them for neglecting their Traditions. Assuredly they may with as great truth, and as much probability, as they doe gather out of diuers places of the New Testament, that they ought to be obserued. But *Ionah* hath not lefse it doubtfull what he was to cry: for in the third Chapter, Verse 2. the charge is repeated, and thus expressed: Goe, and proclame against it the proclamation which I speake vnto thee. He was then to cry what God had commanded him. O that none would cry but what God had commanded!

*Iohn* 16. 12.

*Icha* 21. 25.

*Act.* 1. 3.

*1 Tim.* 6. 10.

*2 Tim.* 1. 13.

& 22.

But what did God command him to cry? even that which he afterward cryed: Yerfortie dayes, and Ninuie shall be ouerturned. Ouerturned? Yea, ancient Ninuie, faire Ninuie, proud Ninuie must be destroyed. No mansirs so high but destruction lies aboue him, and will fall on all that persist in their defection. Iustice would haue come against them, before it cryed against them; but God, the most gracious would haue them cryed against, that they might cry out woe and alas for their sins, so preuenting deserved and threatned vengeance: for they hearing the cry of God, cryed out themselues, and that in great humbling to God, so God heard their cries, and tooke pittie on them.

*Isaiah* was commanded to cry, and he cried: All flesh is grasse, yea all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth, when the Spirit of *Iehonah* bloweth on it. Surely the people is grasse. *Iohn* was commanded in the spirit of *Eliab* to cry, and he cried, Prepare the way of *Iehonah*, make euen in the desert a path for our God. And *Ionah* was commanded to crie, and he cried:

*Is.* 40. 6, 7.

*Esay* 40.

## The Calling of Ionah.

Matth 3.3.

Ion. 1. 2. & 3. 2.

Isay 58. 1.

Isa. 40. 4.

1 Cor. 4. 4.

*cryed: Yet fortie dayes, and Ninine shall be ouertrown. And all the Preachers of the Gospell are commanded to cry, and that aloud, not to spare, to lift vp their voices like a Trumpet, to shew Gods people their defections, and the house of Iacob their sinnes. And then also, if they thereby be truly humbled, to proclaime vnto them, Their iniquity is pardoned, they haue receiued at the hand of Iehouah double for all their sins. It is required of the disposers of Gods secrets, that they be found faithfull. And woe to them that loue the pleasures of sinne more than the glory of God.*

*For their wickednesse is come vp before me.*

*For, &c.* We haue heard the charge it selfe giuen, heauy newes, that a most beautifull City, a most rich City, a most populous City, and a most ancient City, must bee ouerturned, and that within fortie dayes; what is the cause? *Their wickednesse is come vp before me*: as if hee had sayd, Ninine hath followed her lusts, and forgotten the Law, to satisfie her desires; shee hath notoriously despised her Soueraigne, defied all well meaning, all good dealing: and this is knowne to the iust Iudg, and at his barre shee is arraigned, and her accusers stand crying at the bar of iustice. Therefore she may no longer be forborne, execution of iustice must needs bee done: let her therefore prepare for death: and that shee may cry against her, *Yet forty dayes, and Ninine shall be ouerturned: for their wickednesse is come vp before me.*

When God sends cries vnto a people, it is a most manifest signe, that their wickednesse is come vp before him, which doth cause him thus to exclaime, thus to cry out against them. And then if they will not repent, whilest Gods cries continue crying amongst them, the Lord of Hosts will rise vp in armes against them.

*Their wickednesse.*

Will you see the Nininites in a scroll, that withall, you the daughters of Ninine may see, that wealth and wickednesse



## The Calling of Ionah.

nesse go together, prosperitie & securitie kisse each other? Niniue (saith *Nahum*) was like a poole of waters, most populous, and full of all store, which to increase, it was wholly full of lying, deceit, and fraud, full of robbery, oppression, & all violence, a bloody City: whereby it increased in wealth, they flourished in honour & glory, and therefore as *Zephaniah* hath it, was a reioicing, a rioting city: safe securely, and proudly contemned others; saying, I am, and none is besides me. Moreouer, it was the Mistres of witch-crafts, a most idolatrous Citie: yea, sold people through her whoredoms, and Nations through her Witchcrafts, and made other idolatrous like her selfe, as *2. King. 16. 10.*

*Nab. 2. 8. 9. 3. 2.*  
*& 2. 11, 12.*

*Zeph. 2. 15.*

*Nab. 3. 4.*

*Their wickednesse is come up before me.*

Sinne mounts vp on high, like the Tempter, which led Christ vnto the top of the pinnacle, to behold all the pleasures of the world at once, and then because we haueaine downe before the God of this world, and tempted the God of heauen, whether he be iust or no; therefore wrath speaks out of the fire. Now thou hast taken thy pleasure, thou must also take thy punishment.

A most heauy and grievous thing it is, if you knew what you are doing here, and what your sinnes are doing at the barre of Gods iust iudgment. For euen now before you came hither, you were seruing the Deuill in sinne, but now it is to late too speake of it, and where are they now? flesh and bloud could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay them, nor they could not stay themselves, but they are ascended vp before the face of the eternall God, to stand at his barre and crie for vengeance to fall vpon vs, for committing such hairtous sinnes against the Maiestie of God.

An Arrow is swift, the Sun is swifter, but Sin is swiftest of all: for in a moment it is committed on earth, it comes before God in heauen; and is condemned to hell; for though

## *The Calling of Ionah.*

though *Nimrod* could not climbe to heauen, his sins flew vp to heauen: and though we stay below, our sinnes ascend high, like the Tower of *Nimrod*, but they sling vs downe to confusion, and we become Babel. For when we sin, we are as the shell-fish, which the eagle taketh, and flyeth into the aire with, and then letteth it fall vpon the rocks, and so dasheth it in peeces, and then deuoures it. For the wrath of God taketh vs vp on high, and throweth vs down low vpon the rocks of shame and contempt, and terrour of conscience: and so hauing crushed vs, and bruised our very bones, consumes vs with double death, the graue deuouring vs, hell swallowing vs.

*Is come before me.*

To them which aske, how our sinnes ascend and fly vp before God, I answer, God here speakes vnto vs after the manner of men, who cannot see a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is signified, God had seene their wickednesse.

We fast as before him, we pray as before him, wee giue almes as before him, and we do euery good thing as before him, because wee doe it freely, and as it were, not caring who lookes vpon vs. But we sinne as behind him, because we hide and cloake our sins, & commit them in secret, loth that men should spy them: our conscience in such actions accusing, vs and instantly telling vs, wee are about that which we cannot iustifie. And we suppose that we sin behind him, because wee sinne here below, saying with our selues in the consideration of our blinded hearts, as *Eliphaz* accused *Iob* to haue said: Is not God in the height of heauen? and see the highnesse of the stars how high are they? Therefore how should God know it? Should he be able to see through the darke? The thick clouds are a couering to him, that he may not see, and he walketh vp and downe the round circle of the heauens. But then chiefly we imagine that God beholds vs not, when men cannot see vs:

*Iob 22.12, 13, 14*

## *The Calling of Ionah.*

as if God could not know, when men cannot spie. But let vs not deceiue our selues, for God seeth not as man seeth. Man can see but only outward things committed in action, but God seeth, and knoweth, and searcheth the secrets of the heart, yea, the secretest thoughts and imaginations of it. Againe, man can see but one thing at once, hee cannot turne his right eye one way, and left eye another; hee cannot see before him and behind him with one looke: but God seeth all things at all times. Though we sinne as closely as we can for feare of hatred, or shame of the world, or for any other respect; yet God saith, Your sinne is come vp before me. For though we couer it, and hide it, and colour it, yea, and as it were, bury it as well as lyeth in vs, yet all is open vnto him; therefore he saith, Your sinne is come vp before me.

For when we speake euill, he is all Eares to heare vs, and when we doe euill, he is all Eyes to behold it: Therefore O foolish man, do not thinke that God seeth not which man seeth not: for when hee lookes vp, hee sees all below also, and when he lookes downe, he sees all aboue also. If hee should not, much wickednesse should lye in darknesse vnrwarded, and men should not be terrified from sinne, but rather by the example of other allured to sinne freely, secretly. For, *Ananias* might haue gained by his craft, if God had not seene his heart, which men saw not: but God saw his distrustfull, and dissembling, and corrupt heart; therefore he lost his goods, and his life too.

*Act 5.*

If God had not seene that which men see not, *Gebezi* might haue gained a bribe for his labour, when he ran after *Naaman* the Assyrian, and told him a lye for his profit: But God seeing his fetches, which men saw not, turned his bribe to a leprotie, and so made him a Leper for his labour. A fearefull example for such as take bribes: yet many care not what bribes they take, so men see it not.

*2. King. 5.*

The man that sayd, Bee metrie my soule, and take thy pleasure

*Luke 12.*

## The Calling of Ionab.

Ioshua 7.

pleasure for many yeares, might haue done it, had not God seene him: but he espyed him falling to godlesse securitie, and threatned him that night to bereaue him of his soule. Forget it not, yee that abound in wealth, whose cup runneth ouer. If God had not seene *Achan* take vp the prece of gold, he had kept it to himselfe for his labour, and no man should haue knowne where he had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord, what is man that thou so watchest him? *Achan* would neuer haue stolne, if he had knowne that God did see him: *Gehazi* durst neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou steale, the owner looking on thee? Wilt thou speake treason in the Kings hearing? neither should we lye, nor sweare, nor steale, nor hurt, nor be prophane at any time, if wee consider that the Lord seeth vs, and remembred that he watcheth vs: if we would do this, sin might go a begging for want of seruice: therefore if you will marke but this part of my Sermon, that God seeth all, you would refraine from those things secretly, that are to the offence of God, which you for feare or shame, wil not doe before men: and you would say, euen when your hand is at it, I will not doe it, because the Lord seeth mee. But as when we sinne, though in secret, he is all eyes to see vs, and when he sees it requisite to make some example, to reach all that when man cannot, nor wil not discouer vs, he will shew that he saw vs; then hee is all hand to punish and plague vs, and in the end, to root vs out from all our pleasures: so when we repent, he is all mercie & loue; and when we amend our liues, and leaue all our wicked wayes, to walke before him euer after in holinesse, then hee is all truth and righteousness, to forgive vs al our former wicked life, and to wash vs from all our vncleannes. Now therefore repent thee of all the euil that thou hast done, lament truly, run and hie thee as fast as euer thou canst to the throne of grace,

## *The Calling of Ionab.*

grace, prooue whether thy repentance will not as boldly stand before God, and as powerfully crie for pardon, as thy sins speedily came vp before God, and vehemently cried for punishment. No doubt the Angell that cryed, Fallen is, fallen is Babylon the great, *Reuel. 18. 2.* though he cryed vehemently with a loud voice, cryed not so audibly as thou shalt heare the Spirit of Truth crying and assuring thee, Thy sinnes are forgiven thee, the God of glorie loueth thee, sinne shall no longer reigne in thee, no euill shall hurt thee, no good thing shall be wanting to thee, all things shall worke together to the best for thee. Wilt thou any more? he shall euer dwell with thee, in whose presence is the fulnesse of ioy, and at his right hand pleasures for euermore. Repent therefore, but repent truly, loath all sinne, grieve that thou hast committed any, flye euerie sinne, yea, whatsoeuer occasions of it, and all appearance of euill: but loue the Truth also, and follow all Holinesse, and as much as in you is, haue peace with all men, and the God of peace will encrease your peace in Christ Iesus.

All which, euen this point that we speake of, *viz.* whatsoeuer we doe God seeth vs, most sufficiently assureth vs of: for this so often repeated speech, *Reuel. 2. 2. 9. 13. and 3. 1. 8. 35. I know thy workes;* is spoken as to rowse the dead Sardians, 3. 1. and to heare the luke-warme Laodiceans, 3. 15. to commend the faith, hope, loue, patience, &c. of the other Churches, and so to stablish, and set them forward therein, knowing he is iust, and a liberall rewarder of them that seeke him, *Heb. 11. 6.*

*Their wickednesse is come vp before me.*

Sinne once committed, casts no doubts of comming presently before God: but the thoughts of the heart of the carnall man, thinking of the way to heauen, are the faint spies that went to the land of *Canaan*, which say, that iourne is further than you are able to goe all your life, the way is like a thicker, and the doore like a needles eye: therefore

*Rom. 6. 14.  
Psalm. 91. 10.  
34. 10. and  
84. 11.  
Rom. 8. 28.  
2. Chron. 16.  
Psalm. 16. 11.  
1. Thes. 5. 23.  
2. Thes. 2. 10.  
Heb. 12. 14.*

### *The Calling of Ionab.*

it is impossible for you to come thither. But when you send Faith, Hope, and Loue (those messengers of Peace and Truth) they will bring you word, saying, Your Ruffles must be ruffled, and your Fardingalls crumple, pride must bee put off, and other sinnes; and none shall be kept out of Heauen, but such as loue the World better than Heauen, or such as will take their sinnes with them; for they bee vnseeming the fashion of that Countrie: so that ere we come thither, we must leaue them, like the shaddow when we goe into the doore, and we must shake hands with them, and bid them farewell.

---

FINIS.

---





## THE REBELLION OF JONAH.

3. But *Jonah* rose up to flight a *Tarshish* from the presence of the Lord, and went down to *Asphath*, and found a ship going to *Tarshish*: so he paid the fare thereof, that he might goe with them to *Tarshish* from the presence of the Lord.

**T**He charge given to *Jonah* hath hitherto beene spoken of: now it followeth to be shewed, how it was by *Jonah* discharged. First, *Jonah* rebelliously neglected it, then being chastised, and so repenting, hee faithfully discharged it. First therefore, let vs consider his Rebellion: afterward we shall see his correction.

But *Jonah* rose up to flye, to *Tarshish* from the presence of the Lord.

We cannot stand to speake of *Tarshish*; nor what it is to flye from God: but this shall be our meditation: *Jonah* the Prophet was commanded to goe to *Ninive*; and there to cry out against sinne, to preach against pride, and all kind of vngodlinesse, thereby to reclaim them; and stirre them up, in laying open their sinne; and the punishment threatened ouer them; that they might speedily repent; and so turne away from them the wrath of

## The Rebellion of Ionah.

Ezech. 10. 1.

God thereby deserved. How beautifull should haue beene the sect of him that should haue brought so powerfull a message, as should haue wrought such an happy effect? How blessed should Ninine haue beene, when the Lord had vouchsafed them so great mercy? But still one Flye or other marres the whole Boxe of oymntment: as soone as hee was commanded to goe thither, Saran stood in the gap, and inticed him to goe to Tarshish, for he thought, that if he could let *Ionah* from going to Ninine, then first of all hee should put a singular Prophet out of Gods fauour, and bring vpon him some iudgement, not onely inward, as torment of Conscience, decay of Gifts, or the like: but visible also, whereby the people to whom he had preached, might think he was some false prophet, as they are euer readie to condemne for hatred of God, whom they see grieuously afflicted. And so secondly, the people should be hardned in their sinnes, and obstinarily condemne euer after, him, his like, and their preaching too. And thirdly, the godliest, the most populous, and the wealthiest Citie in Assyria should bee destroyed, the good with the wicked, the young with the old, one with another, all should vnrepentant die in their sinnes, and so the verie Angels in Heauen should mourne. So that hee thought he should by stopping *Ionah*, euerie way gainc well by his labour.

Therefore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him: It is good that men looke before they leape, haste makes waste, words are not alwayes to bee taken as they properly signifie: one thing is often spoken, and another meant: but thinkest thou, God meaneth thou shouldest goe to Ninine? Why? doth he regard Idolaters, and his professed Enemies, so that to haue them admonished of their ruine, hee will bring sinne vpon his owne people? for the verie going of a Prophet from Israel to preach to Ninine, must needs

pro-

## *The Rebellion of Iomah.*

proclaime, that there is more hope of most sinful Gentiles, than of naturall Israelites. And now couldest thou seeme so to thinke of thine owne Nation, thine owne Brethren, thine owne Bloud, the chosen of God? Or if thou doe, shalt thou not thereby procure their vtter hatred for euer, and make them to detest both thy person, and whatsoeuer thy preaching, whatsoener thou hast heretofore, or hereafter shalt teach them?

What? for thy faithfull prophecying here among Gods people, will God, thinkest thou, recompence thee, thee whom hee hath made reuerend, and to bee honoured of Kings and Princes of Israel? recompence, I say, thee with shame and contempt among Heathens, yea, with a cruell death, or with a more miserable life? For what other successe may bee hoped for at the Niniuites hands, of such a message by thee? For thou knowest, they haue all Iewes in contempt: therefore when thou shalt come among them, and tell them not these few words onely, and in this forme which God hath spoken them in (for if thou so doe, who will not count thee rather a mad man, than Gods Prophet?) but at large, that there is one All-seeing, most Iust, Almighty, and Ever-living God, and no moe? and so all their gods are no gods but idols: and that they aboue all other haue giuen his glorie to stockes and stones, worshipping them for gods, alluring and enforcing others likewise to dishonour him: that they haue abused his blessings most vnthankfully, most vngodly to all excede, and are most proud contempters of their betters, & most notorious Drunkards, Gluttons, Fornicators, Adulterers, Theeues, Oppressors, Witches, Murtherers, & the like; and therefore haue so prouoked him that is most mercifull and patient, that he will without all piny destroy man, woman, young, & old, high and low amongst them; yea, their verie Citie also, and all that is therein, whereby they haue beene so wicked, and that within fortie daies:

## *The Rebellion of Ionah.*

When, I say, thou being a Jew, shalt tell them this, thus in despite reuile (for so they will take it) thus vuerly condemne them & their Gods: will not the best of them mocke and despise thee? Will not the rest gnash their teeth at thee, be readie to teare thee in peeces, put thee to exquisite torments, condemne thee to some horrible death, or continue thee in intolerable paines, in a most bitter life? No question. Thinke not therefore that thy good God, thy most kind and tender Father, will recompence thy faithfulness, with sending thee so far to sustaine such miserie: it were impietie to thinke he willed it; it is blasphemie, terrible blasphemie, to thinke he commands it: for it is to condemne him of vnkindnesse, for thou hast shewed feruent loue; of vntruth, for he hath promised it should goe well with the Iust; of iniustice, for godlinesse should haue the reward due onely to wickednesse. Yea he should seeme contrary to himselfe, to charge thee cruelly to murder thy selfe, which hath commanded all to kill none, if he should will thee to prouoke that bloudie Citie so. But the verie thing it selfe also argueth, God meant nothing lesse than to commit thee to such danger, or that thou shouldst doe to the proud Niniuites such a message. For to what end shouldst thou so cry against that Citie? to make them flye, and so to free them from destruction? How shouldst thou then not be found a false prophet, and God a Lye? What then? To bring to repentance, and then to spare them? How should not God so againe bee found vntrue, & thou his lying messenger? what then? To couert the, & so to destroy them? what iustice were that? and how contrary to his promise to *Salomon*? 2. *Sam.* 7. 14. Therefore it is manifest, God meant not thou shouldst goe and cry so against Niniue, but signified that thou wert as good, for any good may be done here, to exclaime so like a frantike man against Niniue, as to preach in Samaria any longer now. Men here are so hardned, that they con-

temne

## The Rebellion of Ionab.

remine all, part are so cloyed, that they lothe all, the best part little esteem all that is preached: of none is the word accounted precious, of none reuerently heard: and therefore thou shouldst for a time, to make the word precious, & to sharpen mens affections towards it, giue ouer preaching here, & where thou wilt refresh thy self awhile, now here thou maist not be idle: at Tarshish thou maist be quiet: thou mayest at Tarshish, that famous City, among the strangers of many Countreyes, heare many strange things, much delight thee in the variety of their manners, in the abundance of all things, with great pleasure liue. No time so fit as this to see the world. At Sapho thou canst not want shipping thither. Seeme not to make small account of this kindnesse of God, defraud not thy self of the granted good.

Thus Satan is euer crossing, tempting, enticing vs when wee are or should be addresting our selues to doe the will of our God. So was *Moses*, *Jeremy*, *Ezechiel*, *Nehemiab*, Christ himselfe tempted, being about most notable workes. What said our Sauour to *Peter*? Satan hath desired to sift and winnow you as whear. Who are these whose perill Satan so earnestly desireth? Euen *Peters*, and *James*, and *Iohns*. No maruaile, for Christ himselfe, though acknowledged the Sonne of God, was most fiercely assaulted of the Tempter fortie dayes, and then indeed was left, but it was only for a season, *Luke* 4. v. 13. Therefore neuer dreame of a truce with Satan, whosoever thou be, whatsoeuer thou art about to doe. For the Enemy, the enuious For, the Tempter, the false Accuser goeth about continually seeking whom hee may deuoure. Now his manner of tempting is, first and most vsually with flattering, but yet very often with most terrible threatning. For whatsoeuer wee doe or feele, cometh from one of these three spirits, the spirit of Satan, the spirit of God, or our spirit. Now our owne spirit of it selfe is alwayes occupied about worldly things, seeking

*Exod.* 33. 11.

*4.* 10. 14.

*Ier.* 1. 6.

*Eze.* 3. 14. 14.

*Neb.* 2. 19. 4.

2. 8. 5. 5. 6. 6. 7. 10.

*Luke* 22. 31. 32.

*Matth.* 4. 1.

*Luk.* 4. 2. 4. 13.

1. *Pet.* 5. 8.

## *The Rebellion of Ionah.*

Luke 19. 23.

Cantic. 5. 2.

3.

246.

delights in pleasures, not disquiet by threats. The spirit of God is gentle, louing, and meeke, not forcing, not threatning. Therefore Christ saith, If any will follow me let him denie himselfe, and take vp his crosse daily, &c. And marke his spirit, he saith not, You shall follow me, and, You shall deny your selues, & take vp your crosse, but If any will follow me, let him deny himselfe, and take vp his crosse: *Let him.* The same is to be seene in the *Canticles*, where he saith: Open vnto me, my Sister, my Loue, my Doue, my Vndefiled. For mine head is full of dew, and my lockes with the drops of the night. For when she opened not vnto him, making most vnmeet excuses, though hee had most louingly prayed, and liuely vrged her to open, and she most vnkindly, most vnworthily had denyed, yet he went his way mildly without any threats. But the spirit of Satan takes another course: For when by lying and deceit hee cannot allure to sinne, hee threatens most fearfully with sin, griefe, or losse of goods, solitarinesse and want of pleasure, and sometime by his ministers, Imps of his owne likenesse, he threatens death and deadly torments, whatsoeuer they may inflict vpon any.

Christ saith; If you will follow me. If you will: but he saith, I will make you follow me, and doe as I bid you, you shall haue fire and fagot, scalding lead and burning pitch; if you will not follow me, you shall, whether you will or no: we will make you doe as wee command, saith his eldest sonne Antichrist, vsurping authority ouer Nations, and inflicting torments on the Saints. His order of tempting is, first, to make vs doubt of the Word of God; whether such or such doctrine be true, such and such an action be commanded, such and such a promise, such and such a threatning be certaine. Then secondly, he falls to flat denying of it, this doctrine, these promises, these threatnings are false, this thing is not commanded, this action is not commended. And then comes he in with his

COR-



## The Rebellion of Ionah.

contradiction, contrarie assertions, and countermands. For there is no commandement of God, but the Deuill commands the contrary, and hee is euer gain saying that which God sayth. For our God sayth vnto *Adam*, If you eat of the forbidden fruit, you shall surely dye: the Deuill came and he told them, first, *It is not certaine you shall dye*: then, You shall not die, then thirdly, You shall be as gods, knowing good from euill. God saith, Submit your selues one to another in brotherly loue: the Deuill saith, first, You need not to abase your selues so much; secondly, You should not yeeld to others: then thirdly, aduance your selues, and contemne others. God saith, Loue thy neighbour as thy selfe: the Deuill saith, first, Loue little and outwardly, then, Loue none but thy selfe: then inwardly, Hate thine enemies, enuie thy betters, disdain thine equals, despise thine inferiours. God saith, Labour for that food that perisheth not: the Deuill saith; first, Care not much for it; then, secondly, Contemne it: then thirdly, Stirre not an inch for it. God saith, Forsake the world: the Deuill saith, first, neglect not the world; then, Loue the world; then thirdly, Giue over your selues vnto the world; aboue all, Follow the world with all the lusts thereof.

*Gen. 3. 17.*  
*G 11. 2.*  
*1. Pet. 5. 5.*  
*Matth. 22. 39.*  
*Ioh. 6. 27.*  
*Rom. 12. 2.*  
*1. Iob. 3. 18.*

Now the meanes whereby the Deuill tempts, are arguments fetcht, some from the wit & reason of man, or from the customes of the world: some from the holy Scriptures either corrupted, or wrong applied: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whom he should preach, & himselfe, *Ionah* is here tempted, and so thus reasoneth with himselfe: I haue long preached vnto the Iewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach vnto these Gentiles, which neuer heard of God, or godlinesse, and therefore will esteeme my words the lesse.

Thus *Ionah* is loth to lose his labour, and puts in a

## *The Rebellion of Ionah.*

doubt where he needs not, because hee considered not the great power of God in mens hearts. The Niniuites are Heathen people, and therefore (sayth *Ionah*) why should I venture my selfe amongst them? For seeing my owne Countrey-men kicke against my words, and cannot abide to heare the word which commeth from the Lord to reprove sinne, then how much more shall I be despised by these, and persecuted to death? Thus flesh and bloud standeth staggering when it should doe any good, misdoubting troubles, ieaious of his owne case: but when it goeth about to doe any mischief, it neuer considereth the danger, it weigheth not the following woe: yet doing good, it is vncertaine whether all will not according, or euen about our hope succeed; it is more likely we should be kept safe: but doing euill, mischief most certainly is procured, not danger onely, but losse of the best things commonly, peace of conscience or spirituall graces, of some blessings alway, or at least not receipt of those things which much would reioyce vs. For sure this was a sore temptation, to bid a man (being in reasonable good estate touching his bodie and life) that he should goe and preach vnto a sauage Heathen people that neuer heard of preaching, & that this doctrine, that there is but one onely True God, to them who will serue a thousand, and cannot abide the contrary to be spoken.

*Deut. 4. 4.*

If a Preacher were commanded to goe and preach at Rome gates, against Antichrists iurisdiction, and the Idolatrie that is so inordinarily vsed in that Synagogue of vncleannesse, seeing that is a matter for which they torment and kill all that preach it sincerely: I feare it would hardly come to passe at all, that this Preacher would go from a reasonable quiet estate touching his bodie, to venture his life among such cruell Tyrants: I feare hee would rather content himselfe with his present case, than commit himselfe to so likely misery.

## *The Rebellion of Ionah.*

If I go to preach vnto these Infidels, saying, Yet forrie dayes and Niniue shall bee destroyed, then (saith *Ionah*) it may bee they will repent, and God will haue mercy vpon them, so I shall bee counted a false prophet for my labour, & thus we regard our credit, more than the glory of God in the obedience of his will: and rather than wee would receiue any reproach by our doings (in the sight of the world) wee rather choose to enter into no great action touching the glory of God, & the good of the Church. In respect of the Israelites and himselfe: If I leaue mine own people and preach vnto the Gentiles (saith *Ionah*) I shall bring shame vpon Israel before all people, because a Prophet is gone from them for their obstinacy, choosing rather to preach vnto circumcised Gentiles than vnto them, as if there were more hope of the Gentiles than of them. So *Ionah* more feareth the Childrens disgrace, than the Fathers dishonour, and their despight, than his displeasure. Satan is too well acquainted with mans nature, and so more certainly knowes, than we wisely consider, that all *Adams* sons are from labour easily brought to loyter: more willingly from feare and paine, to security and pleasure: therefore seldome or neuer doth he in tempting omit this inticement; It will be for thy ease, for thy delight, for thy security. Therefore he saith to *Ionah*, Not only the way to Niniue is long and dangerous, thy person and message odious, therefore thy travell must needs be tedious, thy troubles grievous, &c. but also thy passage to Tarshish is easie, thy security there sure, thy pleasures many, thy delight great. Yea, with this he assaulted Christ himselfe, saying, when he had shewed him all the Kingdomes of the world, and the glory of them: All these will I giue thee, &c. And doth he not so also euermore perswade vs, This good, this gaine, this glory, this pleasure, or this preferment shalt thou get, if thou thus and thus deale? if you will leaue the society, the exercises, the profession, and the company

## The Rebellion of Ionah.

pany of the children of God, and serueme, and worship me: preferring your couetousnes, your pride, your lust, before the seruice of God; not being scrupulous to sweare for your gaine sometime, nor to lye for your pleasure, nor to couzen for riches: then you shall not only be free from the reproaches wherewith Professors are ouerwhelmed, and the contempt wherein they are had, and the many heauy sighs that they are forced to fetch; but you shall also grow rich soone, and so be well thought of, and had in estimation, and by your wealth liue in ease, with all pleasure, procuring euery thing at your hearts desire.

Thus *Ionah*, which way soeuer he looke, is tempted on euery side: tempted to sinne, but not constrained: vrged, but not compelled: for the Deuill hath power to intice to sinne mightily, but not to enforce violently. Loe, then, comforts against this Crosse. Our enemies power is in our Fathers hands: and our Sauour prayeth for vs being most glorious in Heauen, as he on earth in humilitie prayed for his Apostles, that our faith faile vs not. Behold then also encouragements to fight against his assaults: yet see a greater: God hath giuen vs this priuiledge, this promise haue we: Resist the Deuill; and he shall flie from you, *Iam. 4.7.* God hath giuen no promise to the Deuill, that if he perswade, he shall preuaile; if he vrge, we shall yeeld: what a shame is it to vs, that Satan is bolder in tempting, than wee are in resisting? Is he not? O that we could truly say, Wee are as wise, as watchfull, as thoughtfull to withstand Satans assaults, as he is wily, vigilant, and more than diligent to assault.

But what doth *Ionah*, thus as wee haue heard by Satan assaulted? Resists hee as manfully as the Deuill hath set on him cunningly? Alas no, *Ionah* is no sooner dissuaded to goe to Ninue, than he is perswaded it were great folly: he is as soone resolu'd, as he is intric'd to goe to Tarshish, thinking it is a chiefe point of wisdom to seeke

*1. Cor. 10. 11.*

*1. Cor. 8. 34.*

*Luke 22. 32.*

## The Rebellion of Ionah.

seeke his owne ease, his owne pleasure, his own sweet delight. One said, God spake, & it was done. Surely the Deuill also but speakes, and it is done, for he is such an Orator as no man can deny him. For who can gainsay him that counelleth as a speciall friend, yea, as a most holy Angell? For he would seeme to be not onely careful, both to keepe vs from danger, and the feare thereof, and to procure vs all good; but also ielous of Gods honour, fearefull lest men should despise the Word, & so their owne saluation: therefore he made not onely *Gehezie* to take a Bribe, *Demas* to imbrace the World, *Indas* to betray his Master, & *Cain* to kill his Brother, but *Rebecca* also to perswade *Iacob*, and *Iacob* to be bold by lying to seeke for the blessing: yea, the Father of the faithfull to commit folly with *Hagar*, as here *Ionah* not to goe to *Niniue*, lest forsooth, God should not be true of his word: as if what to man seemeth vnlikely, that were with God impossible, and he could not be righteous, vnlesse we shew our selues impious.

Wee haue seene some causes why Satan assaulting vs, he straight ouercomes vs: would any see more? wee haue beene taught his power, malice, watchfulness, & wiliness: we haue most fit and sufficient armour ministred vnto vs: we haue a promise that resisting him, wee shall make him flye from vs. Therefore surely wee forget our enemy, or neglect the promise, or take not to vs the whole armour of God, specially wee like not that armour-bearer Humility: submit your selues to God, and then resist the Deuill. But moreouer, wee to our owne certaine perill and paine (so corrupt are we) ioyned with our Enemy, more ready to doe his will then Gods word. Hereof, no doubt, foolish *Balaam* asked againe and againe, till God seeing him bent contrary to that he had beene commanded, left him vnto himselfe: and so *Balaam* went on in sinne so long, till the very Asse whereon hee rode, was constrained to reprove him. But would you, howsoeuer Satan tempts,

not

Gen. I.

2 Kings 5. 22.

2 Tim. 4. 10.

Mat. 26. 48. 70.

Gen. 11. 8.

Gen. 27. 13. 14.

18.

Gen. 16. 43.

Ephes. 6. 11.

14. 0. 16.

1am. 5. 5. 7.

Num. 22. 8.

19. 11.

## . The Rebellion of Ionah.

not bee turned by him out of the right way ? howsoever he fights, not to be foiled by him ? would you haue him soone to forsake you, speedily to flye from you, that is, would you resist him ? for when wee begin valiantly to fight, then forthwith he flies. Consider how shameful a thing it is, being every way encouraged to fight, to shew ourselues most dastardly cowards : how dishonourable to our Captaine Christ, to yeeld the victory to his deadly enemy : how dangerous for our selues, knowing hee is a most cruell Tyrant, and most inexorable, that most glorieth : and specially takes pleasure in putting vs to the most bitter paine that possibly he can ; and therefore hauing overcome vs, will for euer continue vs in most intolerable torments. Yea, saist thou, these things considered, would make vs courageously to encounter with Saran, and so soone to conquer him : but hee comes often as a friend, as an Angell of Light : how shall I then descry him, that I may defie him, and make him to flye ?

How ? here indeed is the hardnesse : for he is a notable Hypocrite, the father of hypocrisie : but thou must follow the counsel of Christ, *Reuel. 3. 18.* Thou must anoint thine eyes with the eye-salue, that thou maist see. Thou must be fulfilled with the knowledge of Gods will in all wisdom and spirituall vnderstanding, and moreover ware and be sober. And lastly, consider, first, how thy spirit is affected : for our owne spirit (by nature euermore hard ) if it bee moued by the Spirit of God, is sad, soft and slow : but if it be smoued by the Spirit of Saran, is proud, boysterous, and stout : then whether that which thou art indeed moued to bee good or euill : if good, that is agreeable to Gods Word, then acknowledge, it comes from God, for all good motions are the worke of the Spirit of God, howsoever they seeme to proceed of our selues. But if it bee euill, that is, not agreeable with the Word of God, then it is alwaies either a lust of our corrupt nature, or a sug-

Col. 1. 9.  
1. Pet. 5. 8.



## *The Rebellion of Ionah.*

suggestion of Satan. Wherefore it is a sure way to say when we are tempted to euil, This motion is of the deuill, for euen our corruption came of his suggestion. For the spirit of man is alwayes tossed between these two contrarie spirits, the Spirit of God procuring our saluation, and the spirit of Satan seeking our condemnation. So that if any will get the victorie of Satan, he may not be without the spirituall sword, which is the Word of God, *Ephes. 6. 17.* Yea, hee must haue the Word of God dwell in him plenteously, *Col. 3. 17.* and crie still, Open mine eyes, O Lord, *Psal. 119. 18.* Giue me vnderstanding, *34.* And incline mine heart vnto thy testimonies, *36.* And beware that he submit himselfe duely, and diligently watch.

Thus *Ionah* tempted, hath consented to neglect his charge: and doth he forthwith repent? No, hee prepares himselfe to his purposed iourney. *But IONAH arose to fly vnto Tarshish.* As *Ionah* was no sooner tempted to goe to Tarshish, but he yeelded; so as soone as hee had yeelded, forthwith he to goe. So *Ionah* made himselfe a run-away, & shewed himselfe a disobedient seruant to his God. And in the meanwhile, *Niniue* set on the score, and had no hoe with them in working wickednesse: but still filling the cup of all abominations, ran downe to hel with as much force and speed as they could. So *Niniue* is still *Niniue*, but *Ionah* is not like *Ionah*, for the Prophet is flying, and sinne is crying, and, so all false to confusion.

*But IONAH arose vnto fly vnto Tarshish, &c.*

*Ionah* flyeth vnto Tarshish before hee would goe to *Niniue*; and euery one is like the sonne, which sayd he would not, before he went: and so sinne is borne first, as *Esaue* was borne before *Iacob*. Therefore if euill may compare with goodnesse in particular actions, in all mankind corrupt, Euill may say, He is the ancients. But as soone as thou perceivest any euil cogitation or motion in thy selfe, be thou wroth with it, nip it in the head, put it to death,

and

*Gen. 15. 16. 27.*

## *The Rebellion of Ionah.*

*Matth 8.31.*

and then the vncleane spirit that hath long bene strong, and with delight dwelt in thee, will soone bee wearie of thy house, and say as the euill spirit sayd; Here is no dwelling for vs, let vs goe into yonder herd of Swine.

*But IONAH arose vp so flie vnto Tarshish, &c.*

*Ionah* was sent to Ninive, but hee went toward Tarshish. And so it is alwayes with vs, wee are euer doing that wee should not doe. For eicher wee doe nothing, or that which wee are not commanded, or else otherwise than wee are commanded. Sometime most rebelliously wee doe that which wee know the Lord straitly forbidde. And as *Ionah* tooke Tarshish for Ninive, so wee take the Deuill for an Angell, Light for Darknesse, &c. *But IONAH rose vp, &c.* They that should preach at Ninive, are flying to Tarshish, & though he be like a Drone, yet doth hee, even the Non-resident, keepe his benefice tasting, feasting himselfe: but wilt thou keepe it, still? goe and preach at Ninive, as yee haue bene doubly commanded, or for shame leaue your priuiledge and benefice: but they stand staggering, ashamed to keepe it, and loth to leaue it. For the sweet morsels of *Baals* Priests are pleasant vnto them, that they cannot finde in their hearts to leaue them, as long as they are able to keepe them. But no marvaile that *Ionah* fled to Tarshish, when he should go to Ninive. For this is a stumbling vocation amongst men, yea reiected by the children of this world, which alway kick against it: so that if you would aske for a painefull vocation, this is it; if for a thanklesse vocation, this is it; if for a contemptible vocation, this is it: for reprovuing, we are reprooved: blessing, we are cursed: preaching peace, we make war: proclaiming libertie, we are imprisoned; doe what we can, we are persecuted: & for our worke worthy of loue, wee receiue of the most hatred: of few, yea verie few, not any more than a cold affection. Hercof it hath come to passe, that *Moses* and

*Jeremy*

*Exod. 3.11.4.  
10.13.*

## *The Rebellion of Ionah.*

*Jeremie* called, excused themselves; *Ezechiel* hauing receiued his charge, went in bitterness & indignation of his spirit, and seuen dayes neglected his charge as *Ionah* here doth his: and *Moses*, *Eliab*, and *Jeremie*, at length complained; and (which to the best men is the greatest griete) it is as easie almost to wash a black Moore white, as to conuert a sinner, because *Satan* is euer crossing men doing Gods will, but specially hindring the course of right preaching. For the Lord was not so earnest to stop the way of *Balaam*, lest he should commit wickednesse, as the Devil is earnest to stop the way of euerie *Ionah*, lest he fulfill righteousness, that is, cry against *Niniue*, longing, and duely, that is, wisely, and earnestly labouring to conuert *Niniue*.

But *IONAH* rose vpto flye vnto *Tarshish* from the presence of the Lord.

The Righteous fall, and now no lesse than a Prophet, yea such a Prophet, as was the figure of Christ. But who would haue thought that such a Prophet should flie from the Lord, yea and that when hee should doe him most seruice, who counteth that no wickednesse now, that hee euer thought and taught was rebellion, while hee was among the wicked? A fearefull example: therefore let him that thinkes he standeth, take heed lest hee fall: for the way is slipperie wherein wee are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker than a Prophet, and therefore the easier to be encountred and ouerthrown, and the liker to haue a most grievous fall, except the Lord doe mightily vphold thee, seeing such a one cannot stand in the sight of his so mortall enemy, but by him receiueth so grievous a fall. Secondly, if thou see *Ionah* flye, *Moses* murmur, *David* fall to adulterie, *Salomon* to idolatrie, and *Peter* to forswear his Master, then maist thou learne not to trust to thine owne strength, for it is weaknesse, nor to thine owne wisdom, for it is sinfull; but seeke helpe, and

*Ierem. 1. 6.*

*Eze. 3. 14. 3. 15.*

*Exod. 5. 22.*

*Ierem. 20. 7.*

*1 King. 19. 10.*

*6. 14.*

*Iam. 5. 5.*

*Mat. 12. 20.*

## *The Rebellion of Ionah.*

and craue strength at the hand of Almighty God, who giueth to euery one that asketh indifferently, and hitteth no man in the teeth; which doth not bruiſe the broken reed, nor quench the ſmoking flaxe, but doth rather increaſe our zeale than diminifh it. Thirdly, iudge wiſely of the fall of *Ionah*, not raſhly condemning him for his fault; for although *Dauid* ioyned murther with adulterie, yet he repented, and is the deare child of God.

*And he found a ſhip going to Tarſiſh.*

*Ionah* was no ſooner come to Iapho, but hee goes to the haven, or meets with Mariners, and preſently vnderſtands of a ſhip, not going to Ninue, but to Tarſiſh. As ſoone as hee ſet forward to flie from God, Satan ſtraightwayes prepared a ſhip, ſo that temptation and occaſion of ſin do alwayes goe together. Shall *Iudas* lacke money, or *Ionah* ſtay for a ſhip? No (ſaith Satan) by the mouth of his miſters; here, *Iudas*, take thee money, and betray thy Maſter; and *Ionah*, here is a ſhip for thee: goe, haſte thee away, and flie from the preſence of the Lord. For the Deuill is alwayes a verie ſeruiceable and pleaſant Deuill, to ſuch as flie from God, hee can finde occaſion at all times, and meanes, and inſtruments fit for that purpoſe. If thou wilt flie from God, the Deuill will lend thee both ſpurs and a horſe, yea a poſt-horſe, & that will carrie you ſwiftly and luſtily away vnto all vanity and vngodly luſts. Therefore if any will aſke what the devils occupation is? It is to tempt, to inſiſe by all meanes, to prouoke to ſin, and then to provide vs of the meanes, to praſtiſe our purpoſe, to commit, and (as *Iames* ſpeaketh) to bring forth ſiſne.

*And he payd the fare thereof.*

This mony was caſt into the the Sea, it did him as little good, as if hee had vrierly loſt it: it had beene good for him if hee had loſt it, for it did him much harme. There are many that will ſpend and waſte, they care not how much vpon Cards and Dice, and vnlawfull games: this mony

## The Rebellion of Ionah.

mony also is cast into the Sea, for it doth them much more harme than they know of, it doth them no good, it were good for them they had not a peny to lose. And so men care not what they pay for vanities & braueries, the most part of which is vnprofitable and rather hurtfull than necessary for them, but onely for the vaine vse of the present time, and for some vaine respect: this also is cast into the Sea, and better should they be, if they had it not too lauish, and to their owne and many others hurt so to garrish themselves. Men care not what they pay for their vanities, so it doth please their mind for the present, without consideration of the end and vse thereof; but they will giue little or nothing to doe good withall: so that *Lazarus* can get nothing, and *Danid* can get no meate. Shall I take my Bread and my Wine, and the Flesh which I haue provided for my Shearers, & giue them vnto one whom I know not, saith churlish *Nabal*? Wee can be content to giue any thing, or doe any thing to win the world: but we will giue nothing, nor doe nothing, thereby to winne the Kingdome of God.

*Luke 16. 21.*

*1 Sa. 23. 10, 11.*

Wee haue heard *Ionah* confessing that hee receiued a charge to goe to *Niniue*, but hee arose and fled toward *Tarshish*, and went downe to *Iapho*, and found a Ship going to *Tarshish*, and payd the fare thereof, and went downe into it: hereafter wee shall heare, that being entered the Ship, hee went to sleepe, and slept soundly, and being wakened, hee confessed not his sinne, but suffered the Mariners to deuise to finde out for whose cause they were so troubled, and at length also the lors to bee cast, neuer confessing it, vntill hee was enforced to it. What needed hee to rehearse all this? had it not beene enough to haue sayd, That he left his businesse vndone, hee was a Sinner? No, for God would haue men to know the stubbornnesse and disobedience of *Ionah*, in that this thing was not done vpon the sudden, but vpon deliberation,

## *The Rebellion of Ionah.*

and in no short time, but in some continuance, while hee went from Samaria to Iapho, and thence was departed, and had some while sailed. In which space he had leisure enough to haue repented, but did not. *Ionah* confessed his sinne, that hee should not once haue listned to Satans assaults or reasones of the flesh, and when he had listned, he should not haue liked them, and when he had liked them, he should not haue consented to obey them, and when he had consented, he should not haue put them in practice, he should not haue fled toward Iapho; & when he was come to Iapho, he should not haue gon to the Hauen; and when he came to the Hauen, hee should not haue payd the fare; and when he had payd the fare, hee should not haue entred the Ship; and when he was entred the Ship, he should not haue hoysed vp the sayles, and sayled, and gone to sleepe. But this hee did, teaching that sinne runnes on wheelles, as it were downe a hill in all post-haste, and neuer stayes till it arriue euen in Hel. For *Ionah* thought because hee came safe to Iapho, therefore he might goe to the Hauen; and because he came wel to the Hauen, therefore he might pay the fare; and because hee payd the fare in peace, therefore he might take shipping; and because hee entred the Ship in safety, therefore hee might hoysse vp the sayles to goe; and because he hoysed vp the sayles without danger, therefore he might goe securely to sleepe, and safely to sayle to Tarshish.

So sinnes follow one another like linkes of a Chaine, till the tempest of destruction breake it in sunder. So saith the forlorne Sinner, I haue sworne, and God did not punish mee, therefore I will steale: I haue stolne, and God did not punish me, therefore I will kill: I haue killed, and God did not punish mee, then why may I not doe what I list? I may doe this as well as I haue done other things heretofore. But if *Ionah* had considered with himselfe that God is the Lord, who is All-seeing and Almightye,  
from

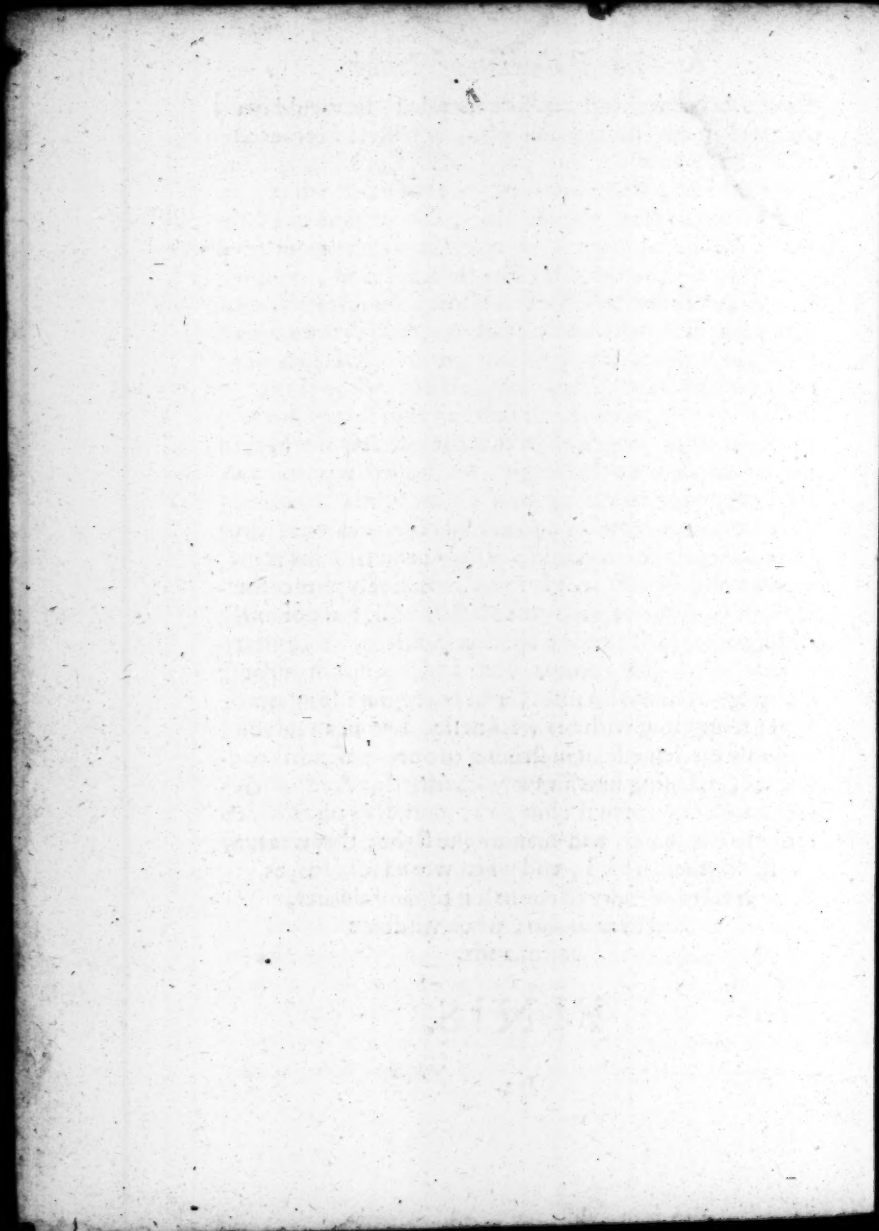


## *The Rebellion of Ionah.*

from whom nothing can be concealed, he would neuer haue taken his iourney to Iapho, or when he came to Iapho, hee would not haue payd the fare, or when hee had payd the fare, hee would not haue entred the Ship, or when hee was gone into the Ship, hee would not haue hoyst the sayles, but rather would haue leapt out from that Ship that would carry him from his God, carrying him frō his dutie: for he forgets himself, thinking the creatures can hide him from the Creator, which is an absurd thing to thinke, seeing nothing can bee hid from him: neither would any, I say, adde drunkenness to thirst, or heape sinne vpon sinne, or suffer an euill thought to take place in him, if they consider that the iust *Iehouah* beheld them in all their verie thoughts. All those that pity *Ionah*, let them pity themselues; for if we consider our owne estate, wee haue as many, and as soule sinnes in vs, as there were in *Ionah*, yea in *Niniue*. *Ionah* confessed his sinne, that we might confesse. He confessed it freely, hee confessed it fully, that hee knew his Masters will, but not onely did it not, but also tooke another course quite contrary to that which hee commanded: and that not in purpose onely, but in deed also; not for an houre, but a long time; not in struggling with his weaknesse, but in a profound vngodly carelesnesse, or in struiuing to ouer-master his conscience, accusing him for his wickednesse. And wherefore hath hee written it? but to admonish vs narrowly to looke to our selues, and manfully to fight, that wee may stand where he fell; and when wee haue fallen, as freely and fully to confesse it to God alwaies, and to man also, when wisdom commands.

Heb. 4.13

## FINIS.





## Morning Prayer.



Eternall God, and mercifull father, which art the light that no man can attain vnto, and yet by thy maruailous lightnesse, driuest away the darknesse of the night, and shadow of death, and by thy grace enlightenest all those, that beeing in darknesse come vnto thee: I thy vnworthy seruant, doe blesse and praise thy most holy Name, for all the mercies and gracious benefits, that from time to time I haue receiued from thee, and most humbly thanke thee, that thou hast vouchsafed me this fauour, to passe this night in so quiet and comfortable rest, and hast brought mee againe to see and enioy the light of the Morning. And now, I beseech thee, O Lord, of thy infinite goodnesse and mercie, by the merits of my blessed Sauiour, that thy mercifull compassion may this day be extended to mee, that being enlightened with thy grace, I may not bee carried away by the power of darknesse, to spend this day after the lust and pleasures of my owne corrupt mind; but that I may with all care and conscience, follow thy Fatherly will, which thou hast reuealed vnto mee in thy holy Word. Increase in mee (O Lord) all spirituall gifts and graces, and beat downe in mee all carnall and corrupt affections: enable mee by thy blessed Spirit, in some measure, both to withstand that which is euill, and to performe what is good and pleasing vnto thee; and that neither by my owne negligence, nor the power of any temptation, which either the World, the Flesh, or the Deuill shall present vnto mee, I be driuen away from a true faith, but may lay hold

## Prayers.

of those gracious promises, that thou hast made vnto mee in Iesus Christ my Sauour. Dispose (O Lord) the thicke mists & clouds of my sinnes, which corrupt my soule, and darken my vnderstanding, and wash them away (I most humbly beseech thee) in the precious blood of thy Sonnes passion, that so I may be acknowledged for one of thine Elect, when I shal appeare before thy Iudgement seat. Giue me a will carefully to follow my vocation, & let thy blessing be vpon me in the same: blesse me in my bodie, in my soule, and in whatsoeuer belongs vnto me: lighten my mind, & inflame my heart with a loue of those things that are good; and as my body (by thy power) is risen from sleepe, so my soule may daily bee raised from the slumber of sinne, and the darknesse of this world, and so both together may enioy that euerlasting light which thou hast provided for thy Saints, and purchased with the blood of thy deare Sonne our Sauour Iesus Christ: to whom with thee, O Father, and the blessed Spirit, bee all honour and glorie for euermore. *Amen.*

## Euening Prayer.

**O** Almighty and euerlasting God, the Father of mercie, and God of all consolation, that by thy mercifull Providence, defendest all those that walke before thee, and put their trust in thee: I poore and miserable sinner (vnworthy of the least of thy fauours) doe yet presume (in the name and mediation of Iesus Christ) to present my selfe before thee, and to offer vp this poore sacrifice of praise & thanksgiuing vnto thee, that thou hast nourished and preserued me by thy power, and hast guided and gouerned me by thy Word and Spirit: and (as for all other thy blessings) so for that mercie that hath this day accompanied me, whereby I haue both bin preserued from many sinnes, that the wickednesse of my nature was inclined  
vnto,

## *Prayers.*

vnto, and also deliuered from many punishments, that the finnes that I haue committed haue deserved: I most humbly beseech thee, in the merits of Christ Iesus, to pardon and forgine mee all my finnes, which either in thought, word, or deed, I haue this day, or any time heretofore committed against thee; whether they bee the finnes of my youth, or of my age, the finnes of omission or commission, whether wittingly or ignorantly committed: good Lord, pardon them vnto me, and let them not cause thee this night (as iustly thou maist doe) to take vengeance of me, but be mercifull vnto mee, O Lord, in forgiving the euill I haue committed, in supplying the good that I haue omitted, in restoring mee to that which I haue lost, in healing my sores, in lightening my blindnesse, in cleansing my filthinesse, and in altering the whole course of my corrupt mind, that I may be diuerted from that which is euill, and enabled to performe that which is agreeable to thy blessed Will and Word. And Lord, as thou hast this day preserved and kept me in safetie, so I most humbly beseech thee to protect mee this night from all danger, both bodily and ghostly, and to giue mee such quiet and comfortable rest, as may enable mee to walke on in that vocation, wherein thou hast placed me, and that I may both bee deliuered from the darknesse of this present night, and may also escape that euermorling darknesse, which thou hast provided for those, that without Repentance continue in their finnes: from which, good Lord, deliuer mee, and all those that belong vnto thee; and that for the merits of the death and passion of my blessed Sauour Iesus Christ: in whose Name I continue my prayers for my selfe, and thy whole Church, saying, as he hath taught vs.

*Our Father, &c.*

*O Lord,*

## Prayers.

*O Lord, prepare our hearts to Prayer.*

**O** Lord God our heavenly Father, wee thy poore and wretched creatures, giue thee most humble and hartie thanks for our quiet and safe sleepe, and for raising vs vp from the same. We beseech thee, for Iesus Christs sake, to prosper vs this day in our labour and trauell, that it may bee to the discharging of our dutie in our vocations, principally to thy glorie; next, to the profit of this Church and Common-weale; and last of all, to the benefit and content of our Masters. Grant, deare Father, that wee may cheerefully and conscionably doe our businesse and labours, not as men-pleasers, but as seruing thee our God, knowing thee to bee the chiefe Master of vs, and that thou seest and beholdest vs with thy fatherly eyes, who hast promised reward to them that faithfully and truly walke in their vocation, and threatned euerlasting death and damnation to them, that deceitfully and wickedly doe their workes and labours. Wee beseech thee, O heavenly Father, to giue vs the strength of thy Spirit, that godly and gladly we may overcome our labours, and that the tediousnesse of that irkesome labour, which thou for our sins hast powred vpon all mankind, may seeme to vs more delectable and sweet.

Fulfill now, O Lord, these our requests,  
for thy Sonne our Sauours sake,  
in whose Name wee pray,  
as he himselte hath  
taught vs.

*Our Father which art in Heauen, &c.*

## FINIS.



SIX  
SERMONS  
PREACHED

BY  
M<sup>r</sup>. HENRY SMITH.

1. 2. Of *Jonahs* punishment.
3. The Trumpet of the Soule.
4. The sinfull mans Search.
5. *Maries* Choyce.
6. *Noahs* Drunkenesse.

*Two zealous Prayers.*

And published by a more perfect Copy  
than heretofore.



LONDON,  
Printed by *Iohn Hauiland* for *George Edwards*.

212

24 MAR 1952

ED 414 718

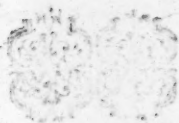
Approved: \_\_\_\_\_

1875

1894

And published by a more perfect Copy

than heretofore.



LONDON.

Printed by John H. Williams for George H. Rorer.



THE  
FIRST SERMON  
OF THE PVNISHMENT  
OF IONAH.

Ionah 1. 4, 5, 6.

4. But the Lord sent out a great wind into the Sea, and there was a mighty tempest in the Sea, so that the ship was like to be broken.

5. Then the mariners were afraid, and cried every man unto his God, and cast the wares that were in the Ship into the Sea, to lighten it of them, but Ionah was gone downe into the sides of the ship, and laid downe, and was asleepe.

6. So the Ship-master came to him, and said unto him, what meanest thou, O sleeper? Arise, and call vpon thy God, if so be that God will thinke vpon vs, that we perish not.



He sinne is past, but punishment is to come: for after disobedience followeth wrath, the heauie companion of wickednesse. For although thee loue not sinne, yet thee will be alwayes where wickednesse is: Yea, also full of strength like a Lyon which will nor be tamed.

He that made the winds, commanded them, and they obey his voice, the winds and the waters obey him, but man will nor obey him. He sayth not that a winde arose, but sayth, the Lord sent a great winde. Therefore wee see the cause of this tempest, and so of Ionahs punishment. The iust Iudge of the whole world may not suffer sinne vnpu-

## *The first Sermon*

nished; therefore he sends, the Lord sent out a mightie wind. Then it was not by chance, nor yet by witch-craft: for the Mariners (notwithstanding they were Infidels) were not so grosse as to ascribe it to any such cause, but rather thought it to be sent from some reuenging power, being prouoked to indignatiō by some particular person among them, that committed some haynous fact: else why did they cast Lots to know him, and find him out that had sinned, and whose finnes did procure this tempest to be sent: Though this wind had almost drowned *Ionah*, yet he sayd The Lord sent it: so the Lord sencerh wind to bring ships to land in safety, and the same Lord sencerh wind to drowne, and breake, and sinke other ships. Therefore, *Iob* said when he was bereft of al his substance at once, and left as poore as might be, that the Lord had taken them from him, who had first giuen all to him, adding also thanksgiu-  
ing euen for the persecuting hand of God, which did so molest him. If some had so much losse by tempest as *Iob*, and such dangers as *Ionah*, they would surely say with *Iob*, *Blessed be the name of the Lord for it*: But moe (it is to be feared) would say with *Iobs* wife, Curse God and die.

*Psal. 10. 7. 25. 10*  
31.

*Iob. 1. 21.*

*Iob. 2. 6.*

### *And there was a tempest in the Sea.*

First, God spake gently to him, *Arise Ionah, goe to Nim-  
wia*, then he would not goe: but seeing words would not serue, the Lord would take another way, and trie whether that could make him obedient to his voice. So the Lord caused a mighty tēpest to arise in the Sea, like the messen-  
gers that were sent to compell folkes to come to the ban-  
quet, that seeing the commandement could not, the tem-  
pest might beare rule. For vailde it be an imperious crosse,  
we will not yeeld, so head-strong is sinne.

Therefore it is said, that God sent out a great winde, so  
that there was a mightie tempest, that sinne might haue the  
foyle, and God the victorie.

Hee that sayles to *Tbarbis*, or whither hee is forbid-  
den

## *Of Ionahs punishment.*

den to goe, would haue as good wind as hee that sailes to Ninie, or whither he is commanded to goe. But hee that doth one thing for another, shall receiue one thing for another, as *Achab* did, hoped according to the saying of foure hundred false Prophets, to goe vp and prosper, but he went vp and perished. As surely as *Ionah* thought to arriue at Tarshish, so surely the Spaniards thought to arriue in *England*: but as *Ionahs* company wondred at this tempest, so at these Spaniards destruction, their fellows at home wondered, yea, were astonied, how their inuincible power could be destroyed. But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and ashes.

*And there was a great tempest in the sea.*

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, their sayles flaunting, the waters calming, the winds guiding, so merrily sinne goes on before the tempest comes. The wind blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes vpon them before they are aware of it, and tumbles them vp and downe, and suddenly all is like to bee vndone. Hee came to the hauen, and paid the fare, and entred the ship, and hoist vp sailes, and went on forward, and all to flie from God, but now it appeares hee fled not from him, but to him; Therefore *Dauid* saith, If I take the morning wings and flie aloft, loe, thou art there. If I goe into the nethermost depth, thy hand will finde mee out: therefore whither shall I flie from thee? So that when we thinke that we flie from God, in running out of one place into another, wee doe but runne from one hand to the other, for there is no place where Gods hand is not, and whithersoever a rebellious sinner doth runne, the hand of God will meet with him to crosse him, and hinder his hoped for good successe, although hee securely prophesieth neuer so much good vnto himselfe in his iourney. What had he offended the winds, or the wa-

## The first Sermon

ers, that they bore him such enmities. The windes and the waters, and all Gods creatures are to take Gods part against *Jonah*, or any rebellious sinner: for though God in the beginning gaue power to man ouer all his creatures to rule them, yet when man sinned, God giueh power and strength to his creatures to rule and bridle man. Therefore hee that euen now was Lord ouer the waters, now the waters are Lords ouer him.

But if *Jonah* had thought that God would haue brought things to passe, he durst not haue bene so bold in this enterprise. Therefore wee may see that sinne hath no eyes while it is on doing. Tush (saith the foole) it is faire weather yet, while he goeth to the stockes.

*So that the ship was like to be broken.*

Wee haue heard of the cause and greatnesse of this tempest, the effects follow, thereby the greatnesse of it is the better exprest. First in the ship, then in the Mariners.

*The ship was like to be broken.*

The ship was faire and goodly, so strong that it might haue encountred with instruments of warre, and so sure made, that it might haue endured great tempests, and made many voyages. Yet now with one tempest; and at one voyage, it was so deformed; so weakened, in such a taking, that it was like to be shiuered in peeces: and all because *Jonah* was in it. Such strife is alwayes betwixt Gods wrath and mans disobedience. When Gods word will not turne vs, Gods windes and other instruments of his wrath must threaten to ouerturne vs.

Præf. 22.

*Then the Mariners were afraid, and cried euery man to his God, and cast the wares out, that were in the Ship, to lighten it thereof.*

The effects of this tempest in the Mariners were two:

First, they were afraid, then vsed meanes to appease the tempest, and saue themselves:

*Then the Mariners were afraid.*

Mariners liuing in the Sea, almost as fishes, hauing the water



### *Of Ionahs punishment.*

waters as their necessariest elements, are commonly men void of feare, venturous, and contemners of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tossed almost to a cocke boate, and crackt so, that it was like to be torne all to peeces, and thereby was fully periwaded it was no common nor ordinary storme, but a reuenging tempest, for some extraordinary cause, sent out vpon them by some great power provoked: now they are afraid, they tremble for feare, like women that shrinke at euery stirre in the Wherrie, and like little children when they are frightened, lest their ship breake or leake, and so sinke, and they lose their goods, their ship, their liues and all.

Now these nought-fearing fellowes; these high stomaked men, which desire danger, are brought downe by danger, feare and quake like a young souldier, which starteth at the sound of a Gun.

*And cryed euery man vnto his God, and cast forth their wares into the Sea, &c.*

The meanes which the Mariners vse to save themselves, are diuers. First they cry to their gods, then when that appeased not the tempest, they cast out their wares, *They prayed.* This is then a manifest signe, that the Heathen acknowledge there is a diuine power, seeing and governing the whole world: for they would not haue prayed at all, but that they were conuincd, there was a God, who beheld the affaires of men, and could in extreamest danger deliuer whom hee would. Nature conuincd them, the workes of God made them to acknowledge it. For in man, though the Lamps bee wasted, since *Adam* consulted with the deuill to bee a God, yet there is some little light left, which dwelleth in darknesse like a sparke hid in the ashes, whereby the stately and most glorious frame of the world, with all the wonderfull variety of the singular effects of all the excellent creatures therein considered, man cannot but acknowledge there

### *The first Sermon*

is a God. Yea, his mighty power the blinded Gentiles saw so expresse in all the creatures, that they imagined it to be impossible for one God to worke them all : therefore they thought that there were diuers Gods, as there were diuers sealons, diuers nations, diuers trades, diuers languages, diuers and sundry kinds of all things : and so diuers nations worshipped diuers Gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their minde, but they are in extremitie, and like to be cast away for want of succour, then they flie vnto God, being driuen by compulsion as a Beare vnto a stake, and they couch and kneele, and make great shewes outwardly, of humiliation and piety, all in hope of helpe from God, and as it werethinking to deceiue him by their hypocrisie.

#### *Euery one vnto his God.*

This sheweth, that they were of diuers nations, for among the Gentiles euery nation had a seuerall God to worship, *Chamos* was the God of the Moabites, and *Reelzebub* the God of the Ekronites, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessity we flie euery one vnto his God, that is, in the time of necessity, euery one doth flie for helpe and ease vnto that which most feedeth his owne humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselves of sufficient releefe from that : some runne to their coffers, thinking that there it is that is able to procure ease from any troubles : other some turne to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it : some to their glorious attires and costly iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight ; some to their dainty meats, and some to their soft beds, and easie standing, hoping by those to feele releefe. In sicknesse wee cry, Come Physicke  
helpe

## *Of Ionabs punishment.*

helpe me : in heauinesse we call, Come musicke, cheare mee : in warre we sound, Come souldiers, succour me : in quarrels we say, Come Law defend me : euermore leauing the Creator, which is all goodnesse, and powerfull in himselfe, running to the creatures, which haue no goodnesse nor power, saue that they receiue of him : neither by their goodnesse can doe vs good, but by his blessings.

*And cryed euery man vnto his God.*

They did well in that they prayed, but they prayed not well : for they prayed euery man vnto his God : that is, vnto fained gods, gods in name, but not in nature, and gods they were that could not helpe so much as themselves.

*Euery man vnto his God.*

Euery of these mariners did now in their extremitie call vpon his God, euery one vpon that God, which he thought most highly of, and whom hee had in his prosperity reposed most confidence in. Now while none could helpe but one, they cryed to many, and by this meanes while they sought to lay the tempest, they stirred it more : for their prayers being idolatrous, were so wicked, that the Lord had vtterly destroyed them, if his mercy had not bene wonderfull ouer all his workes: They prayed much like the Papists, *Psal. 144. 15.* which in extremitie cry out, some to one Saint, some to another, some to Saints of this place, other to Saints of that place, thinking as these mariners did, if one will not helpe, another will.

*They cryed, &c.*

They prayed, and their prayers did beat theskie, though they could not lay the tempest. They were not as many of vs bee when wee pray vnto Gad, without a sense of their danger, or without great desire to obtaine their requests. What an hypocrisie is this that is common among vs, to haue vehement speeches, and loud cryes, and long prayers, without liuely affection within.

*They cryed.*

Here is a distinction of crying to bee obserued : The  
righteous

## The first Sermon

righteous cry, and as well when they are in prosperity, as when they bee in calamity, though many nothing so feruently, but the vngodly then onely, when the hand of God is vpon them, and then also like beares without their prey, alwayes much doubting, sometimes despairing of helpe, although they cry for it. And therefore blessed is hee that hath the Lord for his God : and let them know that cry without faith, without confidence in God, they doe but cry in vaine, Let not the wauering minded man, thinke to receiue any good of the Lord.

*And cast the wares that were in the ship into the sea.*

Here is the second meanes which they vsed to helpe themselves. Now the Mariners are content to cast their wares into the Sea, in hope of some furtherance to saue their liues thereby : for though many will venture their liues for riches, yet they rather part with all their riches, than with their liues. But they cast them out to appeale the tempest, or lighten their ship : but it was sinne that procured danger, and being cast away would haue saued all : which being retained, the tempest abating not, the ship is not the safer, though it bee the lighter. If I regard wickednesse in my heart, saith *David*, the Lord will not heare mee. And *Paul* saith, Though I cast my life into the fire, if I haue no charity, if I retaine malice in my heart, it profiteth me nothing : if I cast not away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and vsury to get money by : but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing, though they part with all that they haue, and bestow it vpon neuer so good actions, they doe but as the Mariners did, cast all away, their desire nothing satisfied : for though they thinke themselves beneficiall to the poore thereby, and hope for reward therefore, yet God will accept of them but as hypocrites : hee will none of their oblations, hee abhorreth their very prayers, *Pro. 15. 8.* vntill they haue humbled themselves, and reformed their owne hearts  
before

*Lum. 2. 7.*

*Psal. 66. 18.*

*1 Cor. 13. 3.*

Cast away sin,  
or thou castest  
away all.

## Of Ionahs punishment.

before him from such vncleannesse.

*They cast out the wares into the Sea.*

They would faine haue laid the tempest, that thus readily loose the wares, & cast out their very rackling into the sea: but the sea will not be satisfied. the waters must wash the sinner, or there is no safetie, nay the danger is greater, the sea continually more and more trouble some, vexing them. But *Ionah* was no sooner cast into the sea, but all was quiet, the winds are calme, and the sea ceaseth from her raging. O that iustice were executed, and hee that troubleth the ship were in the sea. He that troubleth, not hee that against all reason is thought to trouble: then should all bee safe, yea peradventure *Ionah* too.

*Ionah 1.11.25.*

*And they cast the wares that were in the ship into the sea.*

Obserue here, that oftentimes many are punished for one mans sinne, as all the host of *Israel* were punished for the sinne of *Achan*, and here all the Mariners and owners of ship or wares for *Ionahs* sinne, &c. to the end that men may learne thereby to admonish one another when they see them doe amisse, with loue, and not to say with *Gaine*, Am I the keeper of my Brother? for hee that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe either from sinne or from sorrow, therefore let vs take heed, that a wicked one be not found amongst vs vnadmonished. I would there were not many worse then *Ionah* among vs. Will you know what I thinke of you? I thinke you are worse then Infidels, Turks or Pagans, that in this wonderful yeare of wonderful mercies, are not thankfull, beleue not in God, trust not in him, glorifie not his name; but like *Pharaohs* forcerers, who seeing the great workes of God which *Moses* wrought passing their skill, confessed saying, Surely this is the finger of God: for you confesse it is the great worke of God (as you must needs) but where are the fruits it hath brought forth in you? The captaine saith, I haue done nothing, the souldier saith, I stirred not, but the Lord sent out a mighty tempest vpon them, and after that they esca-

*Ios. 7. 5. 12.*  
Many punished  
for ones sinne,  
therefore suffer  
sinne in none.

*Exod. 8. 19.*

ped

## The first Sermon

Mans extre-  
mitie, Gods  
opportunitie.

In necessity  
first pray, then  
use lawfull  
meanes.

ped our hands, the Lord stretched out his mighty arme against them, and *Pharaoh* is drowned in the sea, so that hee neuer attained the land of promise which he gaped for, and made full account to possesse. Further herein we may note that extremity is Gods opportunity: for when the winde had almost overturned all, and the waters had almost drowned all, and destruction had almost deuoured all, then, and not afore, was Gods opportunity to set forth his glory. First, they vsed prayer vnto the diuine powers for assistance: then they vsed such ordinary meanes as they knew best in such a time, by casting out their wares to lighten the ship of them, which order is necessary to be vsed of all Christians in their necessitie: First, to seeke for ayd and assistance at the hands of God, and then to use all such good meanes to helpe themselves, as God shall enable them to, trusting that of his goodnes he will blesse their endeouours, or else may they goe ouer all the earth to seeke helpe and haue none, for there is no other way. God indeed is the last refuge, but he is also the first refuge which is to be sought vnto: for hee will haue vs to acknowledge that man liueth not by bread onely, and a horse is but a vaine thing to saue a man, and except the Lord keepe the citie, the watchman waketh but in vaine, no meanes can helpe without his blessing. But then he will not haue vs carelesse & negligent to use lawfull meanes: for hee neuer or very seldome worketh without means, when the means may be vsed by vs. Danger then we haue seene made them to feare, but feare astonished them not, but gathered their wits together, for they vsed meanes with wisdom to saue themselves. But when the Lord sendeth calamitie vpon many of the vngodly, they haue so guiltie a conscience, that whilest they feelee the great hand of God, they are euen distraught of their wits, and made as it were senselesse, that they know not what they doe: yea when troubles come, it makes them like a headlesse Bee, which buzzeth about shee knowes not whither, or like the Swallow, which by compulsion of the wind, flieth backward and



## of Ionahs punishment.

and forward till it fell into the Sea: or like *Cain*, whose head Gen. 4.  
was fraught with feares, so that he knew not whither to goe,  
doubting to be slaine of euery one whom he saw. But what-  
soeuer betalleth the childe of God, he hath euer matter of  
consolation, and some moderation of mind to beare it with-  
all, expecting a ioyfull issue of all. Therefore blessed is he  
that hath the Lord for his God.

*But Ionah was gone downe into the sides of the ship, and  
laid downe, and was fast asleepe.*

They prayed vnto their gods, and their gods were now  
deafe while they were tolled, and *Ionah* is gone to sleepe  
when he should haue bene better occupied. We come hi-  
ther to heare the Word, and here we fall asleepe, but it were  
farre better we were away: for we sleepe when we should  
heare, and so sleeping sinne, and sleepe in sinne: therefore  
let them now giue eare that are asleepe, for we are come to  
*Ionahs* sleeping, not that we should sleepe with him, but by  
his sleeping to be warned of our security, and we shall see  
him waked, that we may learne to wake with him. *Ionahs*  
fast sleeping is nored, to declare the occasion of the ship ma-  
sters speech to *Ionah*: but chiefly to nore the dead security  
of *Ionah* in his sin, for as much as though the Mariners cried  
for feare, and cast out their goods, nay, the very senselesse  
ship seemed to teele the anger of God, and to crie to *Ionah*  
by rowling and cracking, yet *Ionah* was not once moved  
thereat, but lay still fast asleepe. So by *Ionah* his sleeping  
we see the nature of all the sonnes of *Adam*, when they li-  
sten to the Serpent, they are like changelings, they are cast  
into a dead sleepe: for when they forget God and his word,  
and bid conscience adiew, they sleepe in sinne, and that to  
death, like onesicke of the Lethargie.

*Ionah* signifieth a Doue: *Ionah* therefore was now in-  
deed *Ionah*: I meane, like the Doue which *Noah* sent forth  
of the Arke: for the Doue being gone out of the Arke,  
could finde no rest for the sole of her foot, till shee retur-  
ned

## *The first Sermon*

ned into the Arke againe: so when *Jonab* arose vp from the presence of the Lord, he could find no rest for his minde, neither by Sea nor land, vntill he returned againe vnto the Lord. For the cause of *Jonabs* going downe to sleepe was, it seemeth to ease his mind; for it was disquieted, he felt it grievously troubled, the conscience of his sinne tormented it. Therefore now, O that *Jonab* could sleepe till the tempest were past: but it will not be, for the tempest is sent purposely to wake him.

*And he was fast asleepe.*

*Jonab sleeps  
while all els  
stirre.*

See how little *Jonab* is ashamed of his sin; all the world smarted for it, and yet he sleepest: as if he should say, Neither the winds blowing, nor the waters roaring, nor the ship reeling, nor the waters casting, nor the Mariners crying, with all the stirre, could moue him, waken him from his sleepe, or rayse him from his sinne. Now *Jonab* might say, I was asleepe, and all might haue perished for me, if one God had not helped more then all the rest: for *Jonab* slept, but God waked, and called to the winds and the waters saying, Tolle him, but you shall not drowne him: feare him, but you shall not kill him: whip him, and when you haue whipt him, send him to mee, that I may send him to *Nininie*. *Jonab* was fast asleepe, when the winds ouer him were blowing, the waters vnder him tossing, the shippe about him reeling, the Mariners by him crying, the wares in ouer-boord casting, in all the stirre *Jonab* felt nothing, but slept, as if there were no stirring. Yet wee goe farre beyond *Jonab* in security, for the Lord causeth the tempest to blow downe houses beside vs, the heavens to thunder ouer vs, the earth quake vnder vs, the water to ouer-flow the land about vs, the fire to consume all that wee haue before vs, the ayre with cold ready to kill vs, and al things in an uproare round about against vs, thereby alwayes crossing vs one way or another, and all to put vs in minde of our dutie, the neglect whereof is the cause of all these troubles which the Lord doth send vs: but

## Of Ionahs punishment.

but we sleepe more deadly than *Ionah* in our negligence, voyd of feeling, because we consider not what we haue done, we looke not backe on our sinne, yet euery crosse should cause vs to examine our selues thoroughly, and leaue no sinne vniuewed, that wee might liuely feelee our wickednesse, and so duely repent it, and soone finde release of our miseries: therefore if wee sleepe still, and will not be wakened, God will deale more roughly with vs than hee did with *Ionah*, for the Lord caused a Whale to swallow him, and afterward to cast him vp againe, but wee shall be swallowed of that serpent which neuer restoreth againe.

He should haue bene their teacher, if he had not bin asleepe, hee should haue taught them to pray aright, if he had had any good feeling in him. But all this while wee read not that *Ionah* once condemned his thoughts, nor so much as once said to himselfe, *Ionah*, take heed what thou doest, thou knowest how God may handle thee vpon the waters: though thou sleepe, hee can overtake thee: though thou hide thy selfe, he will find thee out: though thou giue thy selfe to sleepe, hee shall giue thee no rest, and awake thee to thy greater woe. How should wee bee strong, if a Prophet, and such a Prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to be led away so farre, that when he should runne, hee lay still, and when hee should cry, he held his peace, and when he should zealously bestirre himselfe, he is fast asleepe.

In *Ionah* his sleeping, wee obserue two things: the first is, that when wee thinke our selues most at rest, then wee are in greatest danger: when shipwracke is most likely, then *Ionah* is asleepe: when *Herod* is vaunting, then he is stricken: when *Nabuchadnezzar* is in his greatest pride, then he is turned out: when *Balthazar* is banquetting, the hand writ his condemnation: when the rich man saith vn-

to his soule, Thou hast enough, then his soule is taken from

In *Ionahs*  
sleepe two  
things.

1 Most secure  
in greatest  
things.

*Act* 11. 21, 22.

*Dan.* 4. 27. 30.

*Dan.* 5. 4, 5.

*Luke* 12. 19, 20.

## The first Sermon

*Judg 16.27.30.*  
Suddenly destroyed.

2. Sinne pleasant whiles it is in doing.  
2. *Kings 5.27.30*  
*Gebezis* briberie.  
*Gen.9.21.*  
*Noahs* wine.  
*Dauids* adulterie.  
2. *Sam.11.4.*  
*Pro.10.24.33.*

A Prophet awakened by a Pagan.

from him: when the Philistines are sporting, then the roose is falling: so destruction ouertaketh sinners when they least thinke of it, like a Leopard whichistaken while he sleepeeth, or a bird when the fletcher: therefore suspect thy pleasure like a bayt.

The second note is the nature of sin, which is here expressed (while it is a doing) to be not bitter but sweet, not painfull, but pleasant, like a harlot which sheweth nothing but her brauerie and beaurie. *Adam* swallowed the forbidden fruit with pleasure, *Gebezis* lyed for gold with gladnesse, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: so sinners go on merrily till wrath ouertakes them at vnawares, like the foole, I will sit a little longer, and fold my hands together a little, yet a little & a little longer, till pouerty come as an armed man, and Gods iust iudgements as the whirle-winde suddenly, vnresistably: then though thou hast gotten gold with *Gebezis*, or honours with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluation, if sin be still pleasant, if it bee not bitter in thy belly, though it bee sweet in thy mouth, deceiue not thy selfe, beleue God, thy hope is but doubting: thy strongest confidence but a vaine trust.

*Then the Ship-master came vnto him and said, what meanest thou, O sleeper? arise and call vpon thy God.*

Here *Jonah* is taken napping: sinne hath brought him asleepe, and now the Ship-master wakens him. The Mariners may doe him more good than the tempest. Whom sinne should waken, perill cannot waken: the windes are not loud enough, nor the watersrough enough, therefore the ship-master must waken him: else all shall be indangered. If the windes will not waken him, let the waues waken him: if the waues will not waken him, let the Mariners waken him: if he will not be wakened, let him perish in his sleepe, and die in his sinne.

Now

## Of Ionahs punishment.

Now marke who is asleepe, and who wakens him : *Ionah* is asleepe, and the Marriners waken him, an *Israelite*, an *Infidell* : what a thing is this, that he which is the Son of *Abraham*, who is wiser than a thousand Marriners ; is now wakened and told his durie by a Marriner ? This is a shame for *Ionah*, that he which had taught Princes, should now be told his durie by Marriners ? he that long hath and should still wake others, needs often-times to be wakened by others : and he that should reprove sinners, is often reproved of sinners. And thus the Lord sometimes shameth his servants, and doth vex them with a foolish nation, as he reproved *Abraham* by *Abimelech*, and *Balaam* by an *Ass*. So God often  
shames his ser-  
vants.  
Gen. 20. 9.  
Numb. 22. 28.

Now we might aske *Ionah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most need to pray, thou didst sleepe ? If thou hadst not thus laid open thine owne shame, thou mightest haue bene reckoned as one of the best Prophets : therefore why didst thou so ? *Ionah* did it to this end, that in him we may see the reward of disobedience : for as *Paul* saith, whatsoever is written, is written for our instruction, and *Ionah* would neuer haue written it, had it not bene for our sakes. If hee haue done thus much for vs, which way shall wee requite him ? That which he would haue vs to doe for him, is this, to be warned by him, to suppress all euill motions, not suffering them to take effect as he did.

*What meanest thou, O sleeper ? Arise.*

As if they should say, O retchlesse, altogether carelesse, quite senselesse man, art thou dead, that thou wakest not ; or benumbed, that thou feelest not, or dumbe, that thou hearest nothing, or carest thou not whether thou liue or die ? Haue not the winds nor waters raging, nor our lowd cries so long thundering wakened thee ? Canst thou sleepe in all this stire ? Doe not our troubles, nor labours, nor losses, nor the common danger moue thee ? What meanest thou ? Why dost thou not come and la-

## The first Sermon

bour with vs in this dangerous time? Is this a time to sleepe in, when wee are all in perill of our liues? Shall wee crye and thou hold thy peace? Shall we labour, and thou rest? Shall we cast away all our goods, and thou lye sleeping, caring for nothing? This is no time to sleepe, it is a time to pray vnto thy God for his assistance, and to vse the meanes that may saue our liues: vp, arise, helpe what thou canst. *Jonah* hearing this, did not snap like some currish Dogs, and bite him that wakened him, neither did he as in publike danger, most are wont, sit still, deulsing with himselfe, to shift for himselfe, neglecting others, but he ariseth, he thanked him that waked him.

Against sleepers.

Many of you come to heare the Word, and here you fall asleepe when you haue most need to be waking, but I am glad, I haue now gotten a text to waken you, for now I cannot reade my text but I must say, *What meanest thou, O sleeper, Arise.* But I pray you, haue I not wakened you, and yet you sleepe againe? If you marke not what is said vnto you, you are asleepe, though your eyes bee open: but if you were as wise as *Jonah*, you would not sleepe here in the sight of all the people, but would rather get you to sleepe in some corner, for *Jonah* went vnder the hatches to sleepe, and would not sleepe in the sight of the

*Prov.* 28. 13.

*Luk.* 12. 37. 45.

46.

*Mark.* 14. 37.

Marriners. If you were as wise as *Jonah*, you would thanke him that wakened you, as no doubt *Jonah* did, *Salomon* saith, that hee which reproveth, shall haue more fauour of a wise man, than hee which flattereth. The Lord Iesus saith, Woe be vnto that seruant, that when his Master commeth he shall finde sleeping: canst thou not watch one houre, saith hee to *Peter*? Can you not wake while I speake to you? You would all bee found in the Church when the Lord commeth, but you would not bee found sleeping in the Church. You are watched (I see you not below) and none of you can steale a nap and not bee espied, but when your eyes be most shut, and see least, then most eyes be vpon you: and I can as well stand in the pul-

pit



## *Of Ionahs punishment.*

pit vnseene, as you can sit and sleepe there and not bee espied. I maruell how you can sleepe hauing so many eyes looking on you, so many clamours in your eares, and God himselſe speaking vnto you. Shall I continue iogging till you be wakened? How long shall I preach afore I can conuert the vsurer, the extortioner, the drunkard, or the blasphemers, seeing I speake thus long, and cannot conuert you from your sleeping? What would you doe if I reade some Homilies vnto you, whereas you cannot wake while I preach vnto you and speake against you? if you should see a traitor sleepe on the hurdle, or if you should see men sleepe with meat in their mouthes, would you not maruell? Yet euen so do you, while I denounce the great iudgements of God against you, and while I am feeding some of you, you fall asleepe, and so I preach in vaine. There is a Country wherof it is said, that it is night with them, when it is day with vs. I thinke that Country be here, for how many are here which haue lost their eyes, and their eares, since they came hither? If all of you, were as many of you be (I meane a sleepe) the strangers which came hither to heare, would thinke that you were all dead, and that I preached your funerall Sermon: therefore for shame leaue your sleeping. What meanest thou, O sleeper? Arise, sleepe no more, and I will waken you no more.

*Arise and call vpon thy God, if so be he will thinke vpon vs, &c.*

This is another meanes which they vse, *Ionah* being wakened, to appease the tempest, now that they see they cannot themselves allay the winds, nor allwage the waters, they desire, they exhort *Ionah*, to try what he can doe by calling vpon his God, *Arise call vpon thy God, &c.*

After that the Ship-master had wakened *Ionah*, he bids him call vpon his God, as if he had saith, Watch and pray: hee speakes like a Saint, yet he is an Infidell; he said not, call vpon Gods: but call vpon thy God. The Ship-master, would not call vpon his God: but (saith he) call vpon thy God, and it may be he will helpe vs: if he had said

## The first Sermon

call vpon our God, when he said, call vpon thy God : and if he had said, He will helpe vs, when he said, if so he will helpe vs, then he had shewed some sparke of faith. Because he wanted helpe and comfort, he bids him arise, and because he was fearefull, he bids him pray. It may be (saith he) hee will thinke vpon vs, that we perish not. As if hee had said, *Iovab*, we know that thou hast a God as well as wee, and therefore we say, Call vpon thy God, for now every God is to be tried, therefore if euer thou didst pray in thy life fall to it now. Thus Satan leades men a blind way with zeale, in hope of some reliefe being in trouble. They called vpon them for helpe, which were neither willing to assist them, nor able to heare them, and when they perceived by wofull experience, that there was no kinde of succour to be had that way, they fle to God, and then Satan laboureth to vndermine the confidence and expectation of helpe, and to place in stead thereof doubtfulnessse and infidelity. Thus Satan will be sure to lose nothing by this bargaine any way. *Ionab* (say they) call vpon thy God, for if he cannot helpe vs, we are all vndone and lost, for wee haue called vpon our Gods, wee haue laboured hard to amend our state, wee haue cast away our goods to lighten the ship, but all in vaine, for we are no whit the better, like the woman which had spent all her substance about Physicke, yet all could not helpe her till Christ came. So the Papists while they are well, they pray vnto every Saint and Angell for succour against the troublesome times, but in extremitie, or at the point of death, none of them can helpe, so that then they are faine to fle vnto God or be destitute, as like Idolaters, as one fle is like another : they are like the Heathen, which worship *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the rest : some hold on the one, and some on the other. Some say, if *Ion* be with mee, I care not for all the petty Gods because I hold him chitfe : so another saith, if *Saint Gabriel* bee with mee, I care not for the rest : and some raise

## of Ionahs punishment.

raise great disputations, whether this Saint or that Saint, this Angell or that Angell be better: whether our Ladie of Bullen, or our Ladie of Rome be surest: whether Saint James of Callis, or Saint James of Compostella be strongest: and so like beggers which run from doore to doore, they runne from one Saint to another. If one God will not helpe, another will, thinke these, as though the Gods were contrary one to another, and where the one bids, the other forbids. So some thought that *Venus* was a friend to the Troianes, and *Pallas* was not their friend; as fooles thinke of Witches, one strikes, another heales.

### Call vpon thy God.

They bid him call vpon his God, before they knew him, but the faithfull would not worship a false God, though they may bee helped by him. By the example of these mariners, if they thought that their God was the true God (and why else did they worship him: ) we may learne the substance of euery temptation that doth vndermine vs, namely, that it will bid vs doe this euill, that good may come of it: Marke whensoever thou art motioned to euill, if it doe not promise thee some goodnesse to come of it. But the seruants of God ought not to doe that which is euill, though they were sure to gaine all things that can be wished by so doing: for they haue learned their lesson, and how to answer Satan at such times: Why temptest thou me Satan? for it is written, Thou must not doe euill that good may come of it: and this is the armour called *Scriptum est*, wherewith the Lord ouercame the deuill in the wildernesse.

Here also we may see the difference betweene the faithfull and Infidels: for *Call vpon thy God*, saith the shipmaster and the rest.

The Mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* saith not to the Mariners, Pray to your Gods in my behalfe. And this is also manifest, that a Papist

Infidels desire  
the faithfull to  
pray for them.

Sinne alwayes  
promiseth  
good.

Rom. 3 8.

will

## The first Sermon

The truly  
faithfull de-  
fire not infi-  
dels to pray  
for them.

Exod. 18. 27. &c.  
Pharao desi-  
reth Moses,  
not Moses  
Pharao.  
1 Sam. 15. 25.

will say vnto a Protestant, and one that liues well, Pray for me: but a Protestant if he be any thing zealous, will not say vnto a Papist, Pray thou for me: knowing that when a Papist doth pray, he doth it to Idols, Saints or Angels, or at least without faith, and therefore their prayers are abominable in the sight of God, and therefore they will not bid them doe it because they will not doe euill, to the intent that good may come of it: whereby it is manifest, that our religion is the true religion, our aduersaries themselves being iudges. And so *Pharao*, said to *Moses*, pray for me: but *Moses* said not to *Pharao*, pray for me: *Saul* said to *Samuel*, pray thou for me: but *Samuel* said not to *Saul*, pray thou for me: therefore the mariners had need of *Ionah* to pray for them: but *Ionah* had no need of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, and *Pharao* pray to *Moses* God, seeing God hath said, call vpon me in trouble and I will heare thee? Call vpon thy God (say they) when they cried and saw no helpe, they distrust their Gods, they thought they would not helpe: indeed they could not: therefore they ran to another whom they knew not, hoping to be helped by him, because they thought some God there was that could doe it. So the Papists run from one God to another, from *S. Dominick* to *S. Francis*, and why should they run from *S. Dominick* to *S. Francis*: but that they mistrusted *Dominick*? they thinke he will not heare them, and so they goe forward: but in the end the vnkowne God is thought to be the best: yet the Lord taught not *Peter* one prayer, and *Iohn* another, but taught them all one prayer vnto one only God, and to wait still vpon him, praying still, with assurance he will be a helpe in due time,

*If per aduenture he will thinke vpon vs that we perish not.*

This if, perhaps, and peradventure, cost *Adam* paradise, God said to *Adam*, If thou doest eat of this tree, thou shalt surely die. Then *Euah* reported these words, thus: least peradventure we die. The Serpent seeing her in such a minde,

## *Of Ionahs punishment.*

a minde so carelesse or forgetfull of the commandement, he came and quice changed the matter, and said; You shall not die. Thus sinne creeps vpon vs, while doubtfullnesse remaineth in vs: so God saith, You shall bee saued: the trembling flesh saith, peradventure I shall, &c. then commeth Sathan, and he saith, Thou shalt die: so that if you will aske what is the faith of sinners, or if you would haue it defined, it is this: peradventure yea, peradventure no: if you will aske me whereupon this faith is grounded: it is vpon ifs and ands: this is the faith of the vngodly, to say, It so be God will helpe vs: for they cannot assure themselues of any helpe. But we may not doubt of our God, and say, It may be, or, It peradventure: for we may freely pray to our God with confidence: and may say, our God, and the God of *Ionah* will surely helpe vs, and hath helped vs. But yet let vs know that we haue sinned like infidels, and doe deserue to be punished like the Egyptians.

*If so be he will, &c.*

Thus it commeth in like a little leauen, which sowreth the whole lump of dow, and like the moth, which eateth the whole wedding garment, and this same little theefe hath stolen away all the Papiists faith. Therefore with them wickednesse lieth sicke in bed, and calleth to euery one that commeth by, Call vpon God, and pray for me, if so be he will looke vpon vs and helpe vs: and so their hope when the tempest commeth, is either an caselesse horror, or a comfortlesse doubting.

*If so he will thinke vpon vs.*

Our God thought vpon vs in the time of trouble: hee thought vpon vs, and laid the tempest when our enemies called vpon their Gods, Saints and Angels. But what doe we meane, beloued, when mercy is come to send for iudgement? for though we be saued with Israel, we deserue to be plagued with *Pharaoh*, because wee are not thankfull for this, namely that the Lord hath thought vpon

## The first Sermon

Pro. 3. 34, 35.

vs in our distresse, for he trauelleth with mercie, and laboureth till he be deliuered, hee goeth laded like a Bee, but wants a hieue. There are two hands, a hand to giue, and a hand to receiue: Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a mercifull hand, a hand loden with liberality, full of gracious gifts: therefore let vs stretch forth the good hand to receiue it, thankfully to embrace it, chearfully to entertaine it, and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer, for who so commeth with this hand shall be filled, and who so commeth without it, shall goe emptie away, because they haue despised the wayes of God: for when I instructed them, they would not heare, and what I taught them they would not learne, saith the Lord. *Jonah* wakened thus, and thus exhorted to call vpon his God, soone no doubt perceiued his danger, and partly with the horrourof his sinne, partly for feare of the deserued, and thus threatned drowning and other punishments, without question was grievously vexed. For hee could not but see, that the very dumbe creatures were bent against him for his disobedience: the winde blowes, as though it would overturne all, the waters roare, as though they would drowne all, the ship tumbles, as though shee were weary of all, and albeit the Mariners had cryed, and cast out the wares, as though they would lose all, yet the tempest rageth still, their danger is greater than euer.

Wherefore now one might haue said to *Sathan*, *Sathan* thou perswadedst him to flie from his defence for his safetie, and madest him beleeue that he should come safe to *Tarshish*, and there liue at liberty and ease, enjoying all temporall benefites at his pleasure, but now thou hast brought him into the prison of the ship, and it is soft thus by this tempest likely to destroy him, thou leauest him in the greatest danger, and reioycest that *Jonah* quakerh at the tempest, and hath his heart aking for feare of the danger



### *Of Ionahs punishment.*

danger thus threatned due to rebellion : yea, seekest also to drowne him, and that also in hell, howsoever thou pretendest a desire to preferue him from troubles, and procure him many pleasures, with much securitie : O most wretched and deceitfull lyer, he that trusteth his enemy, and he that beleueth thee, shall euer bee deceiued. And now might *Ionah* say, Beware by mee, for thus hath the templer deceiued me, he hath allured mee with flattering fantasies, and perswaded me, that it was but an easie thing to flie from the presence of the Lord, that seeth alwayes all things, and from whom no man, no nor secret lurking in any mans heart can be hid, but all are alwayes in his presence. He made me beleue that light could be brought out of darknesse, that good may come of euill : for he assured mee, that if I would set forth toward *Tharshish*, I should not only shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, and also for my behauiour in the execution thereof, and so I might creepe into a familiaritie with these people, and enioy the benefit of their societie. Otherwise, if I went to *Ninijie* as the Lord commanded, they would hate and persecute me, yea, and so I should end my life in misery, both because they being Gentiles, and I a Jew, they cannot abide me, for the one holdeth the other in contempt : and also because of my message, namely, a Prophecie of destruction, grounded vpon a reproofe of their vile and sinfull pleasures. Which message, Sathan perswaded me would be so hainously taken, that no death, nor torment, that they could deuise for me, would be thought sufficient, and so I should be sure neuer to escape their hands alieue, if I went : as though the eternall and most glorious God, which sent me thither, were not able to defend me from all euill when I came thither, as well as he did *Daniel* in the Den of Lyons, and Christ in the wildernesse among the sanage beasts. And when Sathan had thus perswaded me I beleued him and so took my  
journey

## *The second Sermon*

journey to flie from the presence of the Lord, if I could haue performed my intention. But the Lord hath beheld the stubbornnesse and disobedience of my heart, and therefore followeth me with great displeasure: he hath sent out this tempest vpon the sea, whereby we are like to be overwhelmed, and so neere as we are to the water, so neere we are to death by all likely-hood.



## THE SECOND SERMON OF the punishment of *Ionah.*

*Ionah* 1. 7.

*Afterward they said enery one to his fellow, Come and let vs cast lots, that we may know for whose cause this euill is come vpon vs, So they cast lots, and the lot fell vpon Ionah.*



Now followeth another meane which the Mariners vse to appease the tempest.

*They cast lots.*

But first, they consult and consent to cast lots. The tempest was so strong that they concluded with themselves, it was the reuenging power of some angry God, for the sinne of some notorious wretch that was amongst them.

Seeing therefore neither they, nor *Ionah* praying, had appeased the tempest, but it was rather increased, and no man confessed he was the sinner, they take counsell, and agree to find him out by lots, wherein let vs obserue; first, neuer a one of them is of *Dauids* spirit, who when he saw the people plagued, said, Lord it is I: Every man excu-  
seth

### *Of Ionahs punishment.*

seth himselfe : for every man would extenuate his owne sinne, and diminish it, and every one thinketh his sinne salued, when he hath excused himselfe. Let *Adam* be his owne iudge, and he will say. The woman tempted him to sinne : and let the woman be her owne iudge, and shee will say, Yonder Serpent perswaded her to it. Let every one be his owne iudge, and there will be such posting off of sinne, that neuer a one will bee found guilty. There is none that will be so impudent, as to say hee hath no sinne at all, yet few that will freely confesse they haue grievously sinned. Therefore these here say every man within himselfe, though he be a sinner, yet he is no great sinner. None are accounted sinners, vnlesse they be openly detected of some notable and hainous crime. If they be Diccers, swearers, drunkards, brawlers, pickers, flatterers, prophanners of the Sabbath, sleepers at Church, and such like, they be not thought sinners : these actions are counted no sinnes, but rather recreations. For the multitude count none sinners, vnlesse they be theeues, traytors, open and grosse Idolaters, and taken with such like capitall crimes: no more these neither, were it not for feare of the law : as none among the Iewes, but Publicans ; were counted sinners, all the rest were good fellowes, and iust men.

The Papists say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy-water, &c. they are not deadly, they deserue not the wrath of God, they are but veniall. Did you euer read of these veniall sinnes in the Scripture ? But thinke you they haue nothing but Scripture ? Yes they haue Decrees, they haue decretals, the Ceremonies whereof obserued, these veniall sinnes are soone pardoned, and they haue a Pope that can forgiue any sinnes. Thus they lessen sinnes, thus they abate the price of sinnes, and they can buy out sinnes with money, or redeeme them with Masses, and by a little short penance purchase a large and long pardon.

And

## *The first Sermon*

And as the Mariners, every man thought hee was no great sinner : so *Ionah* thought with himselte, Though I be a great sinner, yet am I not so grieuous a sinner as these Idolatrous heathens : or if hee thoroughly condemned himselte, yet vawilling to be knowne such a rebel, he thought it may be, it is most likely, they are many, I but one, peradventure therefore the lot will not fall vpon mee: like a theefe, which notwithstanding in his owne heart hee acknowledge himselte guiltie of that wherewithall hee is charged, yet will not confesse, vntill the matter bee thoroughly sifted, and so clearly proued to his owne face, in such sort, that he cannot for shame ( though with shame he confesse, ) deny it. Therefore if God had not sifted out this sinner the better, *Ionah* would not haue bin knowne the man, and the Mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

*Let vs cast lots.*

They did not vse to cast lots, this was no custome among the Mariners : but the tempest was so wonderfull, that it made them seriously to thinke of God, and willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that hee ordereth all, and the lot is the sentence of God: by the falling of the lot, he reuealeth the truth.

These like worldlings neuer confesse God, but when he cometh in a tempest : they will not see his mercie, vntill his iustice appeare : they will not acknowledge Gods government, before he bring on them some iudgement, like *Pharaos* Sorcerers, who confessed not Gods maiesty, while they liued at ease, but when the Lord plagued them, they cryed out, This is the finger of God.

*Let vs cast lots, that we may know for whose cause this euill is come vpon vs.*

Why ? what are they the better when they know him ? what would they doe with him on whom the lot should fall ?

*Pro. 18. 18.*

*Pro. 26. 33.*

*Exod. 5. 2.*

*Exod. 8. 10.*

### *of Ionahs punishment.*

fall? Surely they supposing, or rather cleerely seeing this tempest to bee sent from some wrathfull power, and that for some one mans sinne amongst them, they determined hauing found him, to sacrifice him vnto the God that was so offended by him, God turneth euill into good, but the deuill turneth good vnto euill. The Gentiles had a custome in the time of the common plague, to sacrifice one for the rest. This custome they tooke by imitation of the Iews, in offering beasts, and of *Abraham* in offering his sonne, the deuill that father of lies and schoolemaster of all mischiefte teaching them. So the deuill tooke aduantage to doe euill by the seruice of God. In mouing the Gentiles to worke abomination by offering men, imitating the Iewes commanded sacrifices. But if they had rightly knowne the true God, they would haue taken their sinnes by the throat, and haue sacrificed them.

*Come, let vs cast lots.*

The mariners were not so wise to preuent the tempest before it came, as they bee diligent to allay the tempest when it may not be layd: wee ouertaken with Gods iust iudgements, are very carefull alwaies, to vse all means to bee rid of them. But who keepeth a watch of his owne waies, and diligently laboureth to keepe himselfe free from that which necessarily draweth on it selfe Gods iudgement? who purgeth himselfe of his sinnes, lest hee bee sicke? who letteth or fetcheth out his corrupt bloud, of pride, lust, couetousnesse, lest hee be sore? who keepes a good diet, and maketh his choise of holy exercises, godly companions, religious conferences? &c. But know wee, he is not safe that is sound, neither he sound that is intemperate.

*So they cast lots.*

Whether it bee lawfull to cast lots, it is not euident by this example, because they were Gentiles, and therefore no president for vs: but so farre may we vse them, as the word doth lead vs, and no further.

There-

## The second Sermon

*Leuit. 16.*

*Numb. 34.  
Iofua 7.*

*1 Sam. 10.  
1 Sam. 9.  
Acts 1.  
Prou. 16. 33.*

There are two Goats brought to *Aaron*, that he might cast lots, to see which Goat should be killed, and which should not, these Goats signifie Christ: for as hee died hee liued againe, and as he was buried, he rose againe. Againe the land of Canaan is parted by lots, to see what part each Tribe should inhabite. Againe, that theese *Achan* is found out by lots, first by his Tribe, then by his Family and lastly, by his particular person.

Againe it is said, that *Saul* was chosen King by lots: and least any should haue said, that it was his good lucke, his good lot or chance to bee King: therefore the Lord appointed that he should be anointed before he was chosen by lots.

Againe, *Mathias* is chosen by lots to the Apostleship in stead of *Indas*: so that it is lawfull in some causes to cast lots, so that they doe attribute nothing vnto them, and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say that it is their chance, fortune, or good lucke: for so they make an Idoll of it, and rob God of the honour due vnto him. For it was not *Sauls* fortune to be King, but Gods mercy: it was not *Achans* chance to be caught, but Gods iudgement. Lots may bee vsed to preuent strife, when all other meanes haue beene vsed, and sometimes before all other meanes, when in wisdom it is thought the best meanes. Brethren often and godly at first diuided their inheritance by lots, as the Children of Israel diuide the land of Canaan. Therefore in the Church of *Geneua* there is an order, that in the time of plague, there should be an house set apart for the sicke to lodge in, and least they should be vncomforted, they chuse out a Minister by lots to doe it.

*So they cast lots.*

Now we are come to put vp our selues to the Court of Lawyers, to see if they will doe any thing for God, for conscience, or for loue, viz. that they would end mens suits quickly,



### *Of Ionahs punishment.*

quickly, and let the poore Clients haue equitie. Some say that Lawyers be good vntill they be Counsellors, like Lions, which will be gentle vntill their taffions grow: be not offended, but amend, for malice speakes not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall vpon the Lawyers: be not offended but amend, for malice speakes not. A poore Client commeth forth accusing one, and going home accuseth a hundred: for so many seeke to hinder him, so few seeke to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to law, to strue for that, which with reason might easily be attained without such contention, and others seeke to enrich themselves with contending for a small matter with their neighbours, yet in the end lose that they sought, and that they had beside: and so they contend and strue about a thing commonly, till the Lawyer hath gained more by them, than the thing which is in controuersie is worth. These are like the Mouse and the Frog, which stroue so long about Marsh-ground, that at length the Kite came and tooke them both from it. Others will come vp to law about a small matter, and therein so inrangle themselves, that they cannot rid their hands of it, vntill it haue almost vndone them, like a silly sheepe that is hunting a flie, which runneth from bush to bush, and euery bush catcheth a locke of him, so that the poore sheepe is threed-bare ere he hath done, and hath not a fleece left him to couer himselfe withall. So he runs from Court to Court, to sue, to complaine, to plead, till he haue spent his cloake, his coat: were it not better to haue cast lots for the coat at first? For the Law is like a Burlers box, play still on, till all come to the Candlestick. Therefore it is lawfull, to end any controuersie in a hard matter, to vse this meane.

Now whether it be lawfull to cast dice, if lots may not bee vsed. (as Salomons words, *Prou. 18. 18.* The lot causeth

## The second Sermon

Arguments a-  
gainst Dicing.  
Prov. 18.

causeth contention to cease, compared with *Hebr. 6. 16.* *proue*) but in hard matters and waightie causes, when the thing is doubtfull, and all good meanes are tried before to avoid strife: that question is decided, which none but voluptuous men make question of, namely, whether dice-play be a meet exercise for a Christian soule. *Salomon* saith, the lot causeth contention to cease: therefore, lots are to end strife, but these lots make strife: for before thou takest the Dice, thou knowest thine owne, and no man striueth to take it from thee: but when thou castest the Dice, thou doest (as it were) aske whether thine owne be thine owne, and makest a strife of no strife. Art thou not worthy, to lose the gifts of God, which venturdest to lose them when thou needest not? Doest thou not deserue to forgoe thine owne, which are so greedie of anothers, that thou wouldest haue his liuing for nothing, but for turning of a Die? *Esaie* did not sell his birth-right so lightly, but he had somewhat for it which refreshed his hunger, but God hath giuen thee a liuing, and thou spendest it for nothing. The Marriners did cast lots to finde out the sinner: they did not cast Dice to see who should winne, as Dicers doe: for to whom the lot falls, hee taketh all, which deserues to lose all as well as the other, and hath no right vnto it by any law: for God hath not allowed one man to take anothers goods for the tripping of a Die, but either they must be merited, or they must be giuen, or they must be bought, or else it is vnlawfull, vngodly, vnconscionable, to take them: Besides the brawles, the cosenages, the oakes annexed to this game, which would not agree with it, vnlesse it had beene a meet companion for them. Thou takest another mans goods for nothing, whereas God hath appointed thee to get thy liuing, with the sweat of thy browes, for thou takest away that which others sweat for, and whereas thou shouldest liue by working, thou seekest to liue by playing, like as the Ape which liues by toy-ing. Doth any Dicer thinke hee doth well? Tell me what thinkest

## *Of Ionabs punishment.*

thinkest thou? for every sinner doth condemne in his prayer to God, that which he excuseth before men: if they which are Gamesters repent it, how can they which are Gamesters defend it? Thou shouldest do nothing, but that thou wouldest haue God finde thee doing if he should come to iudgement: wouldest thou haue him take thee at dice? I am sure thou wouldest not haue God see thee so vainely occupied: neither canst thou thinke, that Christ, or his Prophets, or Apostles, or Euangelists, were Dicers, for no such lours are named in the holy Scripture, and yet the Lordsday is most prophaned with this exercise, Cards and Dice, asthough they kept all their vanities to celebrate holy dayes, what hast thou to alledge for Dice, now euidence is giuen vp against them? hast thou any patron to speake for them, but thy vaine pleasure and filthy couetousnesse, which are condemned alreadie, and therefore haue no voyce by Law? Take away these, and take away Dice. The Patron condemnes the Clients, when one voyce condemnes another: if the exercise were lawfull, such Patrons as pleasure and couetousnesse would not speake for it. Take thy pleasure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God would prosper them better that vse it: but neither winners nor losers are gainers. I know not how, but there is not so much wonne as lost, as though the Deuill did part stakes with them, and draw away with a blacke hand, when no man seeth, for the winner sayth, hee hath not wonne halfe so much as the loser hath lost. One would thinke that one of them should flow, when so many ebbe: there is neuer an ebbe without a flowing, neuer one loseth, but another winneth, but at Dice. What a cursed thing is this that turnes no man to good, which robs others, and beggars themselues? The Schoole of deceit, the shop of oathes, and the field of vanities. Thou doest not onely hazzard thy money (in this game) but venturest thy saluation, and castest Dice with the Deuill, who shall haue thy soule. For every thing that

## *The second Sermon*

commeth well to man, hee giueth thanks, but for that which commeth by Dice, hee is ashamed to giue thanks; which sheweth, that in conscience that gaine is euill gotten, and that he sought it without God. Can this be good when worst men vse it most? if it were good, the euill would like worse of it than the good: but the more a man sauoureth of any goodnesse, the more he begins to abhorre it, and his Conscience doth accuse him for it as for sinne. They which doubt whether God doe allow it, need but looke how hee doth prosper them that vse it: but they trust not in God, (the termes of their occupation discric) for they call all their casts, chances, as though they relyed not vpon God, but vpon chance. Therefore if Dice make strife without cause, if they take away others good for nothing, if wee may not liue by playing, but by labour, if they which haue bin Dicers, repent it among their sinnes, if the holy men neuer vsed this recreation, but the worst most delight in it, if thou wouldst not haue God see thee when thou playest at Dice, nor take thee at it when he comes to iudgement, if nothing but pleasure and couetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not vpon God, but relie vpon chance, if thou doest not onely venture thy money, but hazzard thy soule, then the best cast at Dice is, to cast them quite away.

### *And the Lot fell vpon Ionah.*

The lot fell vpon *Ionah*, not because he was the greatest sinner of them all, (for so is the opinion of the common people, to censure them worst whom they see most afflicted: If any one be seene to beare his crosse, then many will say, This is a wicked man, and so thinke well of themselves, supposing that God is not bent against them to punish them as well,) but because *Ionah* should feele the hand of the Lord both punishing and preseruing him, and be reformed: for God correcteth all, as he did his Sonne, to learne them obedience.

*Luke 13. 1, 2.*  
*&c.*

*Heb. 5. 8.*  
*1. Pet. 4. 17, 18.*

## Of Ionahs punishment.

dience. But if iudgement begin with the house of God,  
what shall become of the vngodly ?

*And the lot fell vpon Ionah.*

Now when the sinner that troubled the ship is taken, now *Ionah* can hide himselfe no longer. Now he might also feare to be sacrificed by the Mariners presely. For the Mariners, partly for the paine they had endured, partly for the losse they had sustained, partly for the danger wherein they remained, were no doubt as the three wolves robbed of their whelpes, out of measure furious and fully bent to sacrifice him on whom the lot fell, to appease the wrathfull God. But God stayed, and restrained the rage of the Mariners, and made them afterward willingly to abide the tempest a while, and put themselves to more paine to saue him, endeavouring by rowing to recover land. For hauing heard of the true god, and though they lost their goods, hauing found who is all good, shall we (say they) destroy him that hath saued vs? Shall we giue him vp to death vnnecessarily, that hath brought vs to life, and assured vs to reigne with God in all glory euerlasting? Surely the thanklesse are gracelesse: especially they that loue not, and shew not forth the labour of loue for their gracious guide to God: but therefore we may see that the hearts of men are in the hands of God, and he turneth them which way he list, he fashioneth their hearts euery one, yea euen Kings hearts, as riuers of water doth he turne, to water and make fruitful his vine: to pittie and to persecute, to honour and to shame, to loue and hate his people: to deliuer their power to the beast, *Reuel. 17. 13.* And againe to eat the Whores flesh, & to burne her with fire, *Reuel. 17. 16. 17.* Therefore let vs neuer feare to performe our duties whatsoeuer, to whomsoeuer: for he formeth the hearts of all, who hath promised to honour them that honour him: but to make them contemptible that doe despise him. Neither let vs put confidence in man, nor in Princes, for their hearts are riuers of water of

*Pro. 20. 1.*  
*Psal. 23. 19.*  
*Psal. 106. 40.*  
*Isay 3. 10. 6.*  
*Ezra 1. 14.*  
*Isay 3. 24.*  
*Ne. 11. 1.*  
*Psal. 125.*  
*1 Sam. 2. 30.*  
*Psal. 146. 3.*

## *The second Sermon*

themselves, fleeing easily as they be led following : But especially let vs not forget chiefly to make prayers, supplications, intercessions, and to give thanks for al those, on the godlinesse or prophaneities of whose hearts, the flourishing or defacing of the Gospell of Christ Iesus, and the chosen of God doth most depend.

1 Tim. 2.1.

### *And the Lot fell vpon Ionah.*

Now *Ionah* could not deny he was that sinner, valesse he would accuse God of vnrighteous iudgement : for the lot is cast into the Lap, but the whole disposition thereof is of the Lord. Now therefore he must needs confesse it. The winds thundring, the waues tumbling, the ship cracking, the Mariners quaking, vpon their gods crying, their wares forth casting, *Ionahs* prayers requested, to cast lots consulting, *Ionah* kept himselfe close, he would not be thought that sinner. The winde said, I will ouerturne thee; the water said, I wil drown thee: the ship said, I cannot hold thee: the Mariners said, We cannot helpe thee: his prayers said, We cannot profit thee : his conscience within bleeding, and God at the doore of his heart knocking, and the lots now ready for casting, said threateningly, For thee the tempest is come, thou fugitiue, and we will ditcouer thee.

Yet *Ionah* conceales his sinne, so much did he abhorre the shame of men, of strange men, a few men, fraile men, or the feare of the fury of the flesh. Therefore after the windes had roared, and also the waues raged, and the ship reeled, and the Mariners cryed, and the lot, his conscience, and God himselfe threatned him, the lot also condemned him, and the feare of being sacrificed by sinners to Satan terrified him, so that he forthwith repented thoroughly, he declared it openly, and confessed his sinne freely. Such a sinne hath God before he can come by his owne: he must crosse vs, and set himselfe and all his creatures aginst vs, he must straine our bodies, or leaue our soules, and constrain vs to it, before wee will returne from our wicked wayes  
and



## of Ionahs punishment.

and throughly humble our selues to yeeld him due obedience, O the goodnesse of the great God? O long sufferance and bountifullnesse vnspeakeable, which not onely leadeth, but also in the chaines of loue draweth vs to true repentance?

It was Gods great goodnesse to *Ionah*, that the Mariners sacrificed him not: greater, that he truly repented: that God continueth in his calling, and blesteth his (whose flying from God, deserued flinging to Sathan) not so much solemne Preaching, as sudden confession, and short denunciation of vengeance, yea made it so powerfull, that it conuered Idolatrous Heathens, most hardned Idolaters: first Mariners, then *Nininites*.

For what a blessing felt *Ionah*, God vouchsafing him of this honour, to offer them a liuely, holy, and acceptable sacrifice to God, by whom he presently before, greatly feared to haue beene offered a dead, vnholie, and so a delightfull sacrifice to Sathan. This feare banished, and that ioy possessing him, what a merke of the Almighty did *Ionah* thinke it: But before hee conuered the *Nininites*, he was more to be humbled, fuller to be strengthened, better euerie way to be prepared. Therefore God would haue the sea to wash him, the Whale to fast him, and yet miraculously safe to preserue him, that being purified, he might pray frequently: and being deliuered, finde power, comfort, and courage abundantly. Therefore when by lot being taken, and by his owne confession found the man that procured the tempest, the Mariners in loue and compassion of him, had assayed by rowing to get to land, but could not, the Sea raging more and more, and *Ionah* himselfe professed he knew the tempest was sent for his cause, and would be layd, he being cast into the Sea. *Ionah* at length was cast out of the ship into the swelling surge of the tempestuous Sea. What hope of life then left? Is there any? to swallow vp all, soone after he is swallowed whole of a Whale. Here let vs marke, that after the tempest had terrified *Ionah*, the Mari-

*IONA. I. 7. 10.*

13.

14.

## The second Sermon,

ners reprooued him : when they had reprooued him, his conscience pricked him : when his conscience had pricked him, the consulting to cast lots grieved him : after griefe for consulting, their concluding to cast lots vexed him : vexed at the conclusion, the lot condemnes him : the lot hauing condemned him, in what an agony thinke we was *Jonah*? partly, that he should be held that notorious wretch that had brought this woel partly, lest they in their raging griefe, for their great trouble of body, losse of goods, and danger of life, should forthwith kill him for a sacrifice, to appease the vnknowne angry God? But after this agony, the error of drowning followed, and after that the horror of that huge fish : first, lest it reare him in peeces, then lest it melt him, afterward, lest it poyson him : lastly, three dayes and three nights the comfortlesse horror of darknesse, and noysome stinke in the fishes belly tormented him.

First then see, the windes could not further him, the waters could not beare him, the ship could not hold him, the Mariners could not helpe him : and being cast out, lest all for him be cast away, the Whale would not spare him, the stinck would ill feede him, the darknesse would lesse glad him, and light might not visite him. Now seethen what *Jonah* got by his iourney, notwithstanding all the promises of which Sathan assured him, and all the furtherances which the Serpent procured him, he lost his labour, lost his money, lost his ioy, lost his credit, lost his quiet, and saw no hope but to lose his life too, finding plentifully, and bitterly feeling, dreadfull seares. Hee trusted to the windes, the windes could not saue him : hee trusted to the ship, the ship could not keepe him : he trusted to the Mariners, the Mariners could not hold him : he trusted to the lot, the lot would not spare him : hee trusted to the waters, the waters could not beare him, neither would the Whale forbeare him, neither did any thing make shew of likelihood to saue him. Therefore we may see in *Jonah*,

what

### of Ionahs punishment.

what it proficeth a man to flie from God, forsaking his calling, and so practising the euill motions of Sathan in stead of the knowne will of God. Assuredly, if wee follow his flatteries as *Ionah* did, we shall haue as he had, accusing consciences, fearfull hearts, and the wrath of God vpon our heads. For he hath nothing to giue vs, although he promise and make vs beleue he hath Kingdomes. Yes indeed, he hath horreur of minde for all that obey him, and hell for the reward of his, which will make all their hearts ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee, when shee hath once stung, doth leaue her sting, so that shee can sting no more: So doth not Gods iustice punishing sinne: for it retaineth power, it hath store of stings to vexe still: when one iudgment is executed, hee euer hath other enow ready, either of the same kinde in another degree more sharpe, or of another sort: for all the creatures with their seuerall powers, are Gods darts to strike vs when hee commands. Therefore if we be sicke, sicknesse is not dead with vs: if wee be poore, pouertie endeth not: if we be in danger, danger is not therefore put downe for euer after: and if wee be vexed, vexation hath not therefore lost his sting: his darts, his weapons also are as sharpe now as they were at the first, and sharper too, because wee are fir fuller. For according to the sicknesse is the medicine, and wounds more dangerous, require more dolorous plasters.

And if thou be disobedient, then he will lead thee *Leuit. 26. 18.* through them all, vntill he hath humbled thee, and made *24. 28. 36. 7.* thee to glorifie him with obedience, or vterly destroyed *38. 39. &c.* thee.

Thirdly, let vs not forget, neither lightly thinke of this that God knoweth how to punish for sinne, yea most seuerely to correct his children, though repenting. If our Prophet *Ionah* here may not keepe thee some good while in a due meditation of it, let that man after Gods own heare,

## The second Sermon

2 Sam. 18.  
6. 10. 27.  
2 Sam. 12.  
13. 15. 16.  
17. 18. 19.  
20. Chap.  
Psal. 30.  
Ch. 75.  
Hos. 6. 4.  
2 Pet. 2.  
Jon. 1. 17.  
Ier. 35. 6.  
Dan. 6. 22.  
Num. 1. 46.  
Exo. 17. 3.  
Exo. 16. 13.

Isa. 2. 10.  
Ie. 38. 13.  
Dan. 6. 24.  
Ch. 3. 26.  
Exo. 17. 6.  
Exo. 16. 13.  
Exo. 2. 15. 3. 10.

the sweet Prophet of *Israel* come to thy mind, and in him see, whether God cockereth his entirest friends, or something sharply, if not bitterly, handleth them, setting themselves in their dregs, or securely serving the Lord.

Lastly, yet consider God is rich in mercie, and full of compassion, loth to punish vnlesse too far prouoked, content to shake his rod ouer vs, to make vs feare only, and keepe vs free from feeling his stroakes, if that may haue his due worke in vs, that is, recall, reforme, and confirme vs : for as the winds could not ouerthrow *Ionah*, nor the waters drowne him : so neither could the Whale consume, poyson, or annoy him, or ought but feare him, though it had swallowed him: for *Ionah* remembring God, God shewed hee forgot not *Ionah*. Therefore when and where *Ionah* thought verily and speedily to haue perished, then and there God caused him to bee three dayes, and as many nights most safely preserved. O power omnipotent, O goodnesse all sufficient, in all things, at all times. God then as well knoweth to deliuer his out of all distresse in due time, as to reserue the wicked to the day of iudgment to be punished. And in what danger shall wee despair? In what extremities ought not wee to hope in our most mightie Saujour, remembring *Ionah* in the whales belly, *Jeremie* in the mire of the deepe dungeon, *Daniel* among the fierce Lyons, his three companions in the hot burning Furnace, nay, 600000. men of warre, and three times as many moe, men and women, young and old in the Wilderness, lacking now drinke, then meat : and all these deliuerd out of all danger, these last miraculously satisfied with drinke out of the rocke, and with meat abundantly from heauen.

Secondly, though *Ionah* be cast into the troublous Sea, and swallowed of a huge Whale, yet he must preach at *Nininie* : though *Moses* flie out of *Egypt*, yet he must be the leader of Gods people thence, *Ioseph* is in prison, but he must be the Lord of *Egypt*, and preserve the Church aliue.

Who

## Of Ionahs punishment.

Who would haue thought that *Saul* should become *Paul*, Gen. 29. 20. 41. 40. 45. 78.  
 or forswearing *Peter* a faithfull Preacher? Suspend then thy iudgement and wonder at Gods workes, whether of Act. 9. 1. 2. 3 Cor. 15. 10. Mar. 14. 71. Act. 4. 11, 12. Iona. 2. 10. Amos. 6. 1. 4. Exo. 2. 3. Iona. 2. 10. Luk. 2. 17.  
 mercie, or iustice, and thinke not the worse of a man though he were cast out of the Sea, as *Ionah*, or bately brought vp as *Amos*, for the deliuerer of *Israel* was brought out of the flaggies, and the conuerrer of *Ninini* out of a whale, and the saluation of the whole world out of a stall.

*And the lot fell vpon Ionah.*

The lot fell vpon *Ionah*, that he might be cast out of the ship, that as the ship was almost broken, but not altogether: so *Ionah* might be almost drowned, but not altogether: almost consumed, almost poysoned in the belly of the Whale, but not altogether: and that being in the double deepe duely humbled, and as gold in a Furnace, fined and fit for Gods workes, he might thence in a miraculous manner come forth like *Lazarus* in his winding sheet, that hee might glorifie God once againe, and courageously cry against *Ninini*.

*And the lot fell vpon Ionah.*

The lot fallen vpon *Ionah*, the Iustice of God (both manifesting the truth incorruptly, and chastising his disobedient seruant senerely) did appeare but with all singular mercy shined, and the Mariners mindes were mollified, in that they sacrificed him not to Satan, but much more that hee by that meanes truely repented. Insomuch that the old Idolatrous Mariners, presently by him were conuerted, and he cast into the Sea, was not drowned, swallowed of the Whale, & three dayes continuing therein perished not, but miraculously was preserued, and most graciously cast on land safe: and lastly, crying against *Ninini* that sinful Cite, had his Preaching so mightily preuailing, that he wonderfully humbled them all. This mercie was marvellous, this goodnesse of God to *Ionah* most glorious: For the *Nininites* Iona 3. 5. hearing;

## The second Sermon,

hearing; Yet forty dayes and *Ninive* shal be ouerthrowne, first as the mariners had before done, beleueed the word of God, though they neuer heard it before? If we heard the word of God preached as the Mariners and *Ninuites* did with trembling hearts, in the sense of Gods Maiesty, it would not be but we should feele the power of it liuely, and filled with all ioy in beleueing speedily, but vneffectuall and fruitlesse is Preaching, because there is nothing almost but vnreuerent and senselesse hearing. And why should God reach the heedlesse to learne? Why should he giue pearles to dung-hill Cockes, nay, to very swine? But they beleueed the word alsoone as they heard it, though they neuer heard it before. What doth that argue? Surely it sheweth, that the foolish & simple are more diligent and ready, both to heare & receiue the word of God, then those that are wise in their owne conceit, or also in the view of the world. What saith Christ? *The poore receiue the Gospell.* What saith *Paul*? *Not many rich, not many wise.* For though we haue knowledge, if our knowledge be like the *Pharisees*, that is, in shew of sincerity onely, in counterfeit holines, and hollow hearted friendship through hypo crisie, it had beene better for vs that we had beene ignorant, for it will but leaue vs the more inexcusable, it will be found insufficient to saue vs, but sufficient the more searefully to condemne vs, because we know our Masters will and doe it not. Therefore as *Peter* said to *Simon Magus*, Thy money perish with thee: So wil the Lord say vnto such, Thy knowledge perish with thee, seeing it is fruitlesse.

But when *Ninive* had beleueed God, what did they secondly? They speedily, they notably repented, they proclaimed a fast, they put on sack-cloth, they humbled themselves before the Lord, they earnestly besought him to turne away his wrath from this woefull Citie. *Ionah* preached at *Ninive*, crying against it, seemeth to haue humbled them, and that without a miracle ( without which scant any doctrine is of credit among the Gentiles) not onely

*Mat.* 11. 5.

*I Cor.* 1. 26.

*Mat.* 23. 13. 14.

25. 26. 27. 28.

*Luk.* 12. 47. 48.

*Act.* 8. 20.

*Jonah.* 3. 4.



## of Ionahs punishment.

7

ly within fortie, but within foure dayes, much within forty dayes, he conuerted Niniue, ruffling Niniue, old and Idolatrous Niniue, long before forty dayes be ended, the seede is sowne, growne, increased mightily, and full ripe, in a soile in reason most barren. Sow therefore, yee Seedsmen, where you are set. If yee sow cheerefully, ye shall reape plentifully in due time: Faint not: say not I have a stony, or a starued, or a thorny ground: Niniue repents in sackcloth.

In which willing submission of theirs, and speedy liuely repentance at the words of the Prophet, (after he had bene three dayes and three nights in the Whales belly) the calling of the Gentiles by Christ, (after he had bene three dayes and three nights in the bowels of the Earth) might well be signified. For they no lesse willingly than the Niniues, submitted themselues to the Gospell preached no lesse speedily, and peradventure more truly repented. For though they now thus wonderfully humbled themselues, nor the fearefull multitude onely, but the richest and greatest, the Nobles & King also, and for all escaped now: loone after they returned to their vomit, and neuer ceased to adde sinne to sin, till they were by open wars miserably weakned, and at length fulfilling the Prophecy of *Nahum*, utterly consumed. Therefore first, for the comfort of the godly, since *Ahab* humbled himselfe before the Lord, *Ahab*. I say, that had done exceeding abominably, in following Idols, and told himselfe to worke wickednesse in the sight of the Lord, submitted himselfe vnder the hand of God, fasting in sackcloth, though he did all in hypocrisie: had not the euill threatened brought vpon him in his dayes: seeing *Rehobam* (and the Princes of Israel who had forsaken the Lord) and the whole Tribe of Iudah, which wrought wickednesse in the sight of the Lord, & prouoked him more with their sins than all that their Fathers had done, humbling themselues before the lord, & confessing him iust, had not the wrath of the Lord poured vpon them, by *Shishak* King of Egypt were

*Iona* 3.7.6.

*Nab* 3.16.

1. *King*. 22. 16.

27.

29.

2 *Chron*. 10. 3.

1 *Kn*. 14. 23

2 *Chron*. 14. 6.

not

## The second Sermon

7.  
11.

5.  
13.  
Nab. 3.

4.  
Ionab. 3.  
7-8. 10.

1. Chro. 7. 13, 14.

Ier. 18. 7, 8.

not destroyed, but shortly deliuered, yea also things prospered in *Iudah*, though the Lord had threatned to leaue them in the hands of *Sbisbacke*, albeit they truly repented not: lastly, for as much as *Ninimie* that bloody citie full of lies and robberie, the beautifull harlot, with multitude of fornications, that Mistresse of Witch-crafts, which sold the people through their whoredomes, & the nations through her witch-craft, humbling themselves with fasting, and putting on of sack-cloth, the Lord repented of the euill he had threatned them, and did it not: how assured may we bee that whatsoever iudgement the Lord threatneth vs, and howsoeuer he threaten it, it shall not light on vs, when wee vnfaignedly humble our selues in true fasting, turning from our euill wayes, and from the heart-vowing to serue God in all holinesse? For this is the cleare promise of the faithfull God; *If I shut the heauen that there bee no raine, or if I command the Grasshopper to deuoure the land, or if I send pestilence amongst my people, if my people, among whom my Name is called vpon, do humble themselves, and pray and seek my presence, and turne from their wicked wayes: then will I heare in heauen, and be mercifull to their sins, and heale their land.* Again, as generally most plainly sayth iust *Iehonah*; *I will speake suddenly against a Nation, or against a kingdom, saying, I will plucke it up, and root it out, and destroy it, but if this Nation against which I haue pronounced this, turn from their wickednes, I wil repent of the plague that I thought to bring vpon them.* Let vs then, O beloued of the Lord, whosoever loue the Lord Iesus, be careful to fulfill the condition, and then confident not doubting of the performance of the promise, by so much the more, by how much the fewer we be, and by how much the longer and clearer the Lord hath threatned most terrible iudgements.

Now for the terror of the vngodly, as many of them as repent onely when Gods hand is vpon them, & then humble themselves outwardly only, and that but only when the fiercenesse

## of Ionahs punishment.

fiercenesse of his wrath appeareth, or else after they haue escaped the feared iudgment, fall to their wonted wickednesse againe: let them be sure the strong and iust God, that consumed *Ninwie* slidden backe, will ouertake them also in wrath, and for euer turne them ouer to ceaselesse woe. For the greatnesse, the beaurie, the strength, and riches of *Ninwie*, could not withstand the hand of God, or keepe it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grieuous in his sight was the abuse of them. Therefore the hugenesse, or the strength of this, or any other Cittie cannot saue it from the iudgment of God, being sinfull in his sight.

Great *Sodome* is destroyed: great *Iericho* is destroyed: great *Ninwie* is destroyed: great *Ierusalem* is destroyed, and great *Rome*, the roome of all vncleane spirits, stayeth for her destruction, like a whore that stayeth for her punishment till shee be deliuered: and these were and shall be punished for vnthankfulnessse and contempt of the word of God. Yet *Ninwie*, *Iericho*, *Sodome*, nor *Rome*, haue had halfe the Preaching that we haue had, yet wee are vnthankfull too, then what haue we to looke for? but when *Sodom* was burned, *Zoar* stood safe: when *Ierusalem* was destroyed, *Bethel* stood still: So the Lord doth alwayes prouide for his people, though he make neuer so great a slaughter and destruction amongst his enemies. For the Lord because of his couenant doth alwayes prouide for his chosen, although they be but a remnant, like the gleaning after haruest, or like a cluster of Grapes on the top of the vine after the vintage, and though there be neuer so great calamitie or trouble, as wee see in the Booke of *Gen. 45.* Chap. when there was a great time of dearth and scarcitie to come vpon the land where *Iacob* was, the Lord had sent *Ioseph* to prouide for his Father *Iacob*, lest he should want bread, he or any of his sonnes and folkes, and so ordered the matter, that *Ioseph* was treasurer ouer all the Corne in *Egypt*. And so among

*Gen. 15.*

*Iosa. 6.*

*1 King.*

*24. 25.*

*Reue. 18. 2.*

*Gen. 19. 21.*

*Iere. 41. 17.*

*Gen. 17. 18.*

*Esay. 19.*

*17. 5. 6.*

*Gen. 45.*

## The second Sermon.

among the *Turkes*, and *Spaniards*, and Infidels, the Lord  
will finde meanes to doe them good, which vnfaigned-  
ly loue him, and in the dungeon, in prison,  
and in bonds, yea, and in death,

the godly shall finde

G o d.

---

FINIS.

---

FOVRE  
SERMONS,  
PREACHED

BY  
M<sup>r</sup>. HENRY SMITH.

1. The Trumpet of the Soule.
2. The sinfull mans Search.
3. *Maries* Choyce.
4. *Noahs* Drunkenesse.

*Two zealous Prayers.*

And published by a more perfect Copy  
than heretofore.



LONDON,  
Printed by *Iohn Hauiland* for *George Edwards*.

1 6 2 9.

LOVE  
SERMONS  
PREACHED

MR. HENRY SMITH.

The Triumph of the Soul,  
The Hell of Hell,  
The Choice,  
The Death of the Soul.

The Golden Rule.

And published by a more perfect Copy.

LONDON

Printed by John H. Johnson, for George H. Johnson.

1822





THE  
TRUMPET OF  
the Soule sounding to  
*Judgement.*

By HENRY SMITH.

The Text.

Ecclesiastes. II. Chap. 9. Verse.

*Reioyce, O young man, in thy youth, & let thy heart be merry in thy young dayes, follow the wayes of thine owne heart, and the lusts of thine eyes. But remember for all these things thou must come to iudgement.*



When I should haue Preached vnder the  
Crosse, I mused what Text to take in  
hand, to please all, and to keepe my selfe  
out of danger: and musing, I could not  
finde any Text in the Scripture that did  
not reprove sinne, vnlesse it were in the  
*Apocrypha*, which is not of the Scripture:  
this Text bids them that be voluptuous, be voluptuous still:  
let them that be vaine-glorious, be vaine-glorious still:

D

let

## The Trumpet of the Soule

let them that be couetous, be couetous still: let them that be drunkards, be drunkards still: let them that be swearers, be swearers still: let them that be wanions, be wantons still: let them that be carelesse Prelates, be carelesse still: let them that be Vsurers, be Vsurers still: but sayth Salomon, *Remember thy end, that thou shalt be called to iudgement at the last for altogether.* This is the counsell of Salomon the wisest then liuing: what a counsell is this for a wise man, such a one as was Salomon.

In the beginning of his booke, he saith, *All is vanitie*, and in the end he saith, *Feare God and keepe his Commandments*. in the twelfth Chapter he saith, *Remember thy maker in the dayes of thy youth*: But here he saith, *Reioyce O young man in thy youth*. Here he speaketh like an Epicure, which saith *Eat, drinke, and be merry*, here hee counsels, and here hee mockes: yet after the manner of scorners, although they deserued it in shewing their foolishnesse, as in the first of the Prouerbes, *Hee laughed at the wicked in derision*; as in the second Psalme, God seeing vs follow our owne wayes. For when he bids vs pray, we play: and when he bids runne, wee stand still: and when he bids vs fast, we feast, and send for vanities to make vs sport: then hee laughs at our destruction. Therefore when Salomon giueth a sharpe reproofe, and maketh you ashamed in one word, he scoffingly bids you doe it againe, like a Schoole-master which beareth his Scholler for playing the Truant, hee biddeth him play the Truant againe. O this is the bitterest reproofe of all. But lest any Libertine should misconster Salomon, and say, that hee bids vs be merry and make much of our selues, therefore he shutterh vp with a watchword, and setteth a bridle before his lips, and reprooueth it as he speaketh it, before he goeth any further, and saith, *But remember that for all these things thou must come to iudgement.* But if wee will vnderstand his meaning, he meaneth when he saith, *Reioyce, O young man*; Repent, *O young man*, in thy youth; and when he saith, *Let thy heart cheare*

### *founding to Iudgement.*

cheare thee, Let thy sinnes grieue thee, for hee meaneth otherwise than hee speaketh: he speaketh like *Michas* in the Booke of Kings, the second Chapter, *Goe vp and prosper*: or like as *Ezechiel*, *Goe vp and serue other Gods*, or as *S. Iohn* speaketh in the Reuelation, *Let them that be wicked, be wicked still*. But if there were no iudgement day, that were a merry world, therefore sayth *Salomon*, when thou art in thy pleasures haunting in the fields, and in thy braue ruffes, and amongst thy louers, with thy smiling lookes, thy wanton talke, and merry iests, with thy pleasant games and lustie lookes, *Remember for all these things thou shalt come to iudgement*.

Whilest the cheefe stealeth, the hempe groweth, and the hooke is couered within the bait: wee sit downe to eate, and rise vp to play, and from play to sleepe, and a hundred yeares is counted little enough to sinne in: but how many sinnes thou hast set on the score, so many kindes of punishment shall bee provided for thee. How many yeares of pleasure thou hast taken, so many yeares of paine: how many drammes of delight, so many pounds of dolour: when iniquity hath playd her part, vengeance leapes vpon the Stage, the Comedie is short, but the Tragedie is longer: the blacke guard shall attend vpon you, you shall eat at the Table of sorrow, and the crowne of death shall bee vpon your heads, many glistering faces looking on you, and this is the feare of sinners: when the deuill hath entised them to sinne, he perswadeth like the old Prophet in the Booke of Kings, who when he had entised the young Prophet contrary to the commandement of God, to turne home with him, and to eat and drinke, he cursed him for his labour, because he disobeyed the commandement of the Lord, and so as a Lyon deuoured him by the way. The foolish Virgins thinke that their Oyle will neuer be spent: so *Dina* straggled abroad, whilest shee was deflowred: what a thing is this to say, Reioyce, and then Repent: what a blanke to say, Take thy pleasure.

### *The Trumpet of the Soule,*

and then thou shalt come to iudgement? It is as if he should say, Steale and be hanged, steale and thou dardest, strangle sin in the cradle, for all the wisdom in the world will not helpe thee else: but thou shalt be in admiration, like dreamers which dreame strange things, and know not how they come. He saith, *Remember Iudgement*. If thou remember alwayes, then thou shalt haue little list to sinne: if thou remember this, then thou shalt haue little list to fall downe to the Deuill, though hee would giue thee all the world, and the glory thereof. *Salomon* sayth, The weede groweth from a weede to a cockle, from a cockle to a bramble, from a bramble to a bryer, from a bryer to a thorne, Lying breeds periury, periury breeds haughtinesse of heart, haughtinesse of heart breeds contempt, contempt breedes obstinacie, and brings forth much euill. And this is the whole progresse of sinne, he groweth from a lyer to a theefe, from a theefe to a murderer, and neuer leaueh vntill hee hath searched all the roome in hell, and yet he is neuer satisfied, the more he sinneth, the more he searcheth to sinne: when he hath deceiued, nay hee hath not deceiued thee, as soone as he hath that hee desireth, he hath not that he desireth: when he hath left fighting, hee goeth to fighting againe: yet a little and a little more, and so wee sit from one sinne to another. While I Preach, you heare iniquitie ingender within you, and will breake forth as soone as you are gone. So Christ wept, *Ierusalem* laughed: *Adam* brake one, and we breake ten: like children which laugh and cry, so as if we kept a shop of vices, now this sinne, and then that, from one sinne to another.

*O remember thy end, sayth Salomon, and that thou must come to iudgement.*

What shall become of them that haue tryed them most? Bee condemned most, *Reioyce O young man in thy youth.*

But if thou marke *Salomon*, hee harpes vpon one string, he doubles it againe and againe, to shew vs things of his owne

### *Sounding to Iudgement.*

owne experience , because wee are so forgetfull thereof in our selues , like the Dreamer , that forgetteth his Dreame ; and the swearer his swearing . So we begge of euerie vncleane spirit , vntill we haue bumbasted our selues vp to the throat , filling euery corner of our hearts with all vncleannesse , and then wee are like the Dogge that commeth out of the sinke , and maketh euery one as foule as himselfe : therefore sayth *Salomon* , If any one will learne the way to hell , let him take his pleasure.

Mee thinkes I see the Dialogue betweene the flesh and the Spirit , the worst speaketh first , and the flesh sayth , Soule , take thine ease , eat , drinke , and goe braue , lye soft , what else should you doe , but take your pleasure ? thou knowest what a pleasant fellow I haue bene vnto thee , thou knowest what delight thou hast had by my meanes : but the Soule commeth in , burthened with that which hath bene spoken before , and sayth , I pray thee remember iudgement , thou must giue account for all these things , for vnlesse you repent , you shall surely perish.

No , sayth the flesh , talke not of such graue matters , but tell mee of fine matters , of soft beds and pleasant things , and talke mee of braue past-times , Apes , Beares , and Puppits , for I tell thee , the forbidden fruit is sweetest of all fruits , for I doe not like of your telling mee of iudgement : but take thou thy Iewels , thy instrument , and all the strings of vanitie will strike at once , for the flesh loues to be braue , and tread vpon Corkes , it cannot tell what fashion to bee of , and yet to be of the new fashion.

*Reioyce, O young man, in thy youth.*

O this goes braue , for while wickednesse hath cast his rubs , and vengeance casts his spurres , and his foote ,

## *The Trumpet of the Soule,*

and thus she reeles, and now she tumbles, and then she falls : therefore this progresse is ended.

Pleasure is but a spurre, riches but a thorne, glory but a blast, beautie but a flower, sinne is but an hypocrite, honey in thy mouth and poyson in thy stomacke : therefore let vs come againe and aske Salomon in good sooth, whether hee meaneth in good earnest, when hee spake these words : O (sayth Salomon) *It is the best life in the world to goe brane, lye soft, and liue merrily, if there were no iudgement.* But this iudgement marres all, it is the dampe that puts out all the light, and like a Box that marreth all the oynment : for if this be true, wee haue spunne a faire threed, that wee must answer for all; that are not able to answer for one: why Salomon maketh vs fooles, and giueth vs gadwdes to play withall : what then, shall wee not reioyce at all ? Yes, there is godly mirth and if wee could hit on it, which is called, Be merry and wise. Sarah laughed, and was reprobued: Abraham laughed, and was not reprobued. And thus much for the first part.

*But remember for all these things thou shalt come to iudgement.*

This Verse is as it were a Dialogue betwixt the flesh and the spirit, as two Counsellors, the worst is first, and the flesh speaketh proudly, but the spirit comes in burdened with that which hath beene spoken. The flesh goeth laughing and singing to hell : but the spirit casteth rubs in his way, and puts him in minde of iudgement, that for all these things now ends reioyce, and here comes in butt if this *but* were not, wee might reioyce still : if young men must for all the sports of youth, what then shall old men do, being as they are now ? Surely, if Salomon liued to see our old men liue now, as here he sayth of yong men : so high as sinnerageth, yet vengeance sits about it, as high as high Babel.



## *Sounding to Iudgement.*

Mee thinkes I see a sword hang in the aire by a twine threed, and all the sonnes of men labour to burst it in sunder. There is a place in hell where the covetous Iudge sitteth, the greedy Lawyer, the griping Land-lord, the careless Bishop, the lusty youth, the wanton dames, the theefe, the robbers of the Common-wealth, they are punished in this life, because they euer sinne as long as they could, while mercy was offered vnto them : therefore, because they would not be washed, they shall be drowned. Now put together reioyce and remember : thou hast learned to be mercie, now learne to be wise : now therefore turne ouer a new lease, and take a new Lesson, for now *Salomon* mocked not as he did before, therefore a checke to thy ruffes, a checke to thy cuffs, a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beauty, a checke to your mucke, a checke to your graues : woe from above, woe from below, woe vnto all the strings of vanity : dostt thou not now moruell, that thou hast not a feeling of sinne ? for thou now seest *Salomon* saith true, thine owne heart can tell that it is wicked, but it cannot amend : therefore it is high time to amend : as *Nathan* commeth to *David* after *Beelzebub*, so commeth accusing Conscience after sinne. Mee thinkes that euery one should haue a feeling of sinne, though this day be like yester day, and to morrow like to day, yet one day will come for all, and then woe, woe, woe, and nothing bur darknesse : and though God came not to *Adam* vntill the Euening, yet hee came : although the fire came not vpon *Sodom* vntill Euening, yet it came : and so comes the Iudge, although hee hee not yet come, though hee haue leaden feet, hee hath iron hands, the arrow slayeth and is not yett fallen, so is his wrath : the pit is digged, the fire kindled, and all things are made ready and prepared against the day, onely the finall sentence is to come, which will not long tarrie.

You may not thinke so bee like the theefe that stea-

### *The Trumpet of the Soule,*

leth and is not scene: nothing can bee hid from him, and the Iudge followeth thee at thy heeles: and therefore whatsoeuer thou art, looke about thee, and doe nothing but that thou wouldest doe openly, for all things are opened vnto him: *Sarab* may not thinke to laugh, and not be scene: *Gebexis* may not thinke to lye, and not be knowne; they that will not come to the Banquet, must stand at the doore.

What? doe you thinke that God doth not remember our sinnes, which wee doe not regard: for while we sinne, the score runnes on, and the Iudge setteth downe all in the Table of remembrance, and his scrowle reacheth vp to heauen.

Item, for lending to Vsury, Item, for racking of rents, Item, for deceiuing thy brethren, Item, for falshood in wares, Item, for starching thy ruffes, Item, for curling thy haire, Item, for painting thy face, Item, for selling of Benefices, Item, for staruing of soules, Item, for playing at Cards, Item, for sleeping in the Church, Item, for prophaning the Sabbath day: with a number more hath God to call to account, for euery one must answer for himselfe. The fornicator, for taking of filthie pleasure: O sonne, remember thou hast taken thy pleasure, take thy punishment. The carelesse Prelate, for murthering so many thousand soules. The Land-lord, for getting money from his poore Tenants by racking of his rents. See the rest, all they shall come like a very sheepe, when the trumpet shall sound, and the heauen and earth shall come to iudgement against them, when the Heauens shall vanish like a scrowle, and the Earth shall contume like fire, and all the creatures standing against them: the rockes shall cleaue asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountaines, Couer vs, fall vpon vs, and hide vs from the presence of his anger and wrath, whom wee haue not cared for to offend: But they shall not bee couered and hid:

### *Sounding to Iudgement:*

hid: but then they shall goe the blacke-way, to the Snakes and Serpents, to bee tormented of Devils for euer: O paine vnspokeable: and yet the more I expresse it, the more horrible it is: when you thinke of torment passing all torments, and yet a torment passing all that: yet this torment is greater than they, and passing them all.

Imagine you see a sinner going to Hell, and his sumner gape at him, his acquaintance looke at him, the Angels shout at him, and the Saints laugh at him, and the Devils raile at him, and many looke him in the face, and they that sayd they would liue and die with him, forsake him, and leaue him to pay all the score: Then *Iudas* would restore his bribes: *Esan* would cast vp his portage: *Achan* would cast downe his gold; and *Gehazi* would refuse his gifts: *Nebuchadnezzar* would be humbler: *Balaam* would be faithfull, and the Prodigall would be rane.

Meethinkes I see *Achan* running about, where shall I hide my gold that I haue stolne, that it might not bee seene, nor stand to appeare for a witnesse against mee?

And *Iudas* running to the high Priests, saying, Hold, take againe your money, I will none of it, I haue betrayed the innocent blood.

And *Esan* crying for the blessing when it is too late, having sold his birth-right for a messe of portage.

Woe, woe, woe, that euer wee were borne, O where is that *Dives* that would belecue this, before hee felt the fire in hell, or that would belecue the poorest *Lazarus* in the world, to be better than himselfe, before the dreadfull day come when they cannot helpe it, if they would neuer so faine, when repentance is too late? *Herod* shall then wish that he were *John Baptist*: *Pharaoh* would wish that he were *Moses*, and *Saul* would wish that hee had beene *David*. *Nebuchadnezzar*, that he had beene *Daniel*. *Haman* to haue beene

## *The Trumpet of the Soule,*

beene *Mardocheus* : *Eſau* would wiſh to be *Iacob*, and *Balaam* would wiſh he might die the death of the righteous : then hee would ſay, I will giue more than *Ezechias*, cry more than *Eſau* : faſt more than *Moses* : pray more than *Daniel* : weepe more than *Mary Magdalen* : ſuffer more ſtripes than *Paul* : abide more imprisonment than *Michai*, abide more cruelty than any morrall man would doe, that it might be, *Ite*, Goe ye curſed, might be, come ye bleſſed. Yea, I would giue all the goods in the world that I might eſcape this dreadfull day of wrath and iudgement, and that I might not ſtand among the Goe. O that I might liue a begger all my life, and a Leper : O that I might endure all plagues and ſores from the top of the head to the ſole of the foot, ſuſtaine all ſickeſſe and griefes, that I might eſcape this iudgement.

The guilty conſcience cannot abide this day. The ſilly ſheepe when ſhe is taken will not bleat, but you may carry her, and doe what you will with her, and ſhee will bee ſubieſt : but the ſwine, if ſhe be once taken, ſhee will roare and cry, and thinke ſhe is neuer taken, but to be ſlaine : So of all things, the guilty conſcience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I thinke if there were a generall collection made through the whole world, that there might be no iudgement day, then God would bee ſo rich, that the world would goe a begging, and be as a waſte Wilderneſſe. Then the couetous Iudge would bring forth his bribes : then the crafty Lawyer would ſerch out his bagges : the Vſurer would giue his gaine, and the idle ſeruant would digge vp his talent againe, and make a double thereof. But all the money in the world will not ſerue for our ſinnes, but the Iudge muſt answer for his bribes, he that hath money, muſt answer how he came by it, and juſt condemnation muſt come vpon euery of them : then ſhall the ſinner be euer dying, and neuer dead, like the *Salamander*, that is euer in the fire and neuer conſumed.

But

### *Sounding to Iudgement.*

But if you come there, you may say as the Queene of *Saba* sayd of King *Salomon*, I beleueed the report that I heard of thee in mine owne Countrey, but the one halfe of thy wisdom was not told mee. If you come there to see what is done, you may say, Now I beleuee the report that was told me in my owne Countrey concerning this place, but the one halfe as now I feele, I haue not heard of: now choose you whether you will reioyce, or remember: whether you will stand amongst you blessed, or amongst you cursed: whether you will enter while the gate is open, or knocke in vaine when the gate is shut: whether you will seeke the Lord whilest he may be found, or bee found of him when you would not be sought, being run into the bushes with *Adam* to hide your selues: whether you will take your heauen now here, or your hell then there: or through tribulation to enter into the kingdome of God, and thus to take your hell now here, or your heauen then there in the life to come with the blessed Saints and Angels, so that hereafter you may lead a new life, putting on Iesus Christ and his righteousnesse.

## FINIS.







THE  
SINFULL MANS  
SEARCH.

IOB. 8. 5, 6, 7.

5. If thou wilt early seeke vnto God, and pray vnto the Almightye.

6. If thou be pure and vpright, then surely he will awake vnto thee, and make the habitation of thy righteousnesse prosperous.

7. And though the beginning be but small: yet thy latter end shall greatly increase.



**I**N a sicke and euill affected body (dearly Beloued) wee vsually see preparatiues ministred, that the maladies may be made more fit and pliable to receiue wholesome medicines. The like, yea, and greater regard ought wee to haue of our soules, which not being crasie onely, or lightly affected with sinne, but sicke even vnto death, had neede to bee prepared with threats and exhortations, comforts and consolations, one way or other, that they may be made fit, not to receiue the preparatiue, but the perfection, of happy saluation. And for this cause haue I made choyce of this part of Scripture, as of a light to shine vnto vs in darknesse, a direction to our steps and a lanthorne to our pathes, while wee wander through the boysterous waues of this wicked world. The text is plaine, an obiect to euery mans capacitie, naturally budding  
vnto

## *The sinfull mans Search.*

unto blossomes. The first containing our dutie which we are to performe towards God. The second, Gods promises, if we performe this dutie.

Diuision.

Our dutie towards God, is implied in these three conditions. First, *If thou wilt early seeke vnto God.* Secondly, *If thou wilt pray vnto the Almighty.* Thirdly, *If thou be pure and vpright*: so that the whole consisteth on these three points: First, what it is that God requireth, namely, a diligent and speedie search, in these words, *If thou wilt seeke early.* Secondly, how thy search is to bee made in Prayer, in these words; *If thou wilt pray to the Almighty.* Thirdly, what effect these things ought to worke in vs, a puritie and sinceritie of life, in these words; *If thou be pure and vpright.*

As our duty towards God consisteth in three points, so Gods blessing towards vs is also threefold, answerable to the same. First, for seeking, he promiseth, *Hee will awake vnto thee.* Secondly, for praying vnto him, *Hee will make the habitation of thy righteousness prosperous.* Thirdly, for being pure and vpright, *He will make thy latter end increase exceedingly*: yea, though the beginning bee but small.

Concerning  
the Search.  
*Psal. 107.*  
*Mat. 6.*

First therefore considering the search, it is a worke both in desire and labour to be ioyned to God. In the *Psalmes* this standeth for the burthen of the song: *They called vpon the Lord in the time of their trouble, and he deliuered them.* It is but, *Aske and haue, seeke and find, knocke and it shall be opened vnto you*: Sauiug that here these things are to be regarded, to wit, *How, by Whom, and When* we must seeke the Lord.

*Mat. 17. 20.*  
*Eccle. 35.*

How, first faithfully: for if yee haue but as much as *a graine of Mustard seed*, and say vnto this mountaine, *Remove, it shall remove, and nothing shall be impossible vnto you.*

Then next, humbly, for it is the humble petition that pearceth the skies, and that shewed the Publican to depart

## *The sinfull mans Search.*

part home to his house more iustified than the boasting Pharisee: and they alone that be humble and meeke, finde rest for their soules.

And last of all, continually: for wee must not faint in well-doing, because the reward is not promised to him that doth, but to him that continneth to doe. Ga<sup>l</sup> 6.  
1 Thes 5.

But we may long seeke and neuer finde, except we seeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and he to whom the Sonne shall disclose him: He is the way, the truth, and the life, and no man cometh to the Father but by him. There is one God, and one Mediator betwixt God and man, the man Christ Iesus.* So that if wee sinne, we haue an Aduocate, Iesus Christ the Iust, and hee is the propitiation for our sins: onely let vs seeke the Lord while he may be found. 1 Tim. 2.

And to this end the word *seeking* is vsed in this place, that we may learne, that as the heavens and the planets, and the whole frame of nature were ordained to finish their course by motions and operations: so man, as he was ordained to a most blessed and happy end, should attaine thereunto, not by sloth and idlenesse, but by an earnest seeking of the same.

The kingdome of heauen is like a treasure, which cannot bee found without seeking and digging. It is like the precious pearle, for which the wise Merchant was content not onely to seeke, but to sell all that hee had to buy it. GOD hath placed vs herein this world as husbandmen, to plough vpon the fallow of our hearts: as labourers to worke in the vineyard: as travellers to seeke a Countrie, as souldiers to fight the battell of the Lord, against the flesh, the world, and the Deuill. Mat. 13 14.

And for this purpose hath hee proposed vnto vs an vnwilled land, a vineyard, a tripleemie to fight against: that we might remember, that wee must till the ground, if we will reape the fruit, that we must prune the

the

## The sinfull mans Search.

Pro. 28.

I. dg. 1.

Pro. 24.

the vine, if wee will drinke of the grape : that wee must fight, if wee will ouercome. *He that tilleth the land (saith the wise-man) shall be satisfied with bread, but he that followeth idlenesse shall be filled with pouertie.* Idlenesse is a moth or canker of the minde, and the fruits thereof are wicked cogitations, euill affections, and worse actions : corrupt trees without fruit, twise dead, and pluckt vp by the rootes, engendring in the mind, a loathing of God and godlinesse.

Gen. 3.

Exod. 7. 22.

1 Km. 13.

1 Cor. 2.

Etchew therefore idlenesse, I beseech you, and by the want yee finde in other, learne instructions for your selues. Be not forgetfull how busie your enemy is, if he find you idle : first, he putteth you in minde of some vanity : then offereth opportunity to practise : then hee craueth consent, and if yee grant him that, he triumpheth by adding practise : he leaueth no meanes vnattempted, whereby he may subuert and bring you to perdition. To one ( as to *Enab* ) hee promiseth the knowledge of good and euill. Another he seduceth with lying speeches, as he did *Pharaoh* the King, whom he deceived by false Prophets. To the Iewes he pretended the Temple of the Lord. To the Heathen he sheweth vniuersalities and antiquities. And to other particulars, he leaueth nothing vnattempted, whereby he may entangle the soule of the simple, and wrappe them in the snare of death. Flie idlenesse therefore, and seek vertue, and the way thereof : seeke learning as for a Iewell, make diligent search and inquisition after her : seeke early and seeke late, in the morning sow thy seede, and in the euening let not thy hand rest : seeke him in the day of trouble, and hee will deliuer thee, and thou shalt glorifie him.

Seeke him, there is the commandement : he will deliuer thee, there is the promise : and thou shalt glorifie him, there is the condition. To disobey the commandement, is rebellion : to distrust his promise is infidelity : to refuse the condition, is vile ingratitude. Wherefore let

## The sinfull mans search.

vs seeke, and seeke earnestly, with a seruent spirit, and humblenesse of heart, and let vs perswade our selues, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point, is, to whom we must seeke for these things. Our direction is made vnto God. *For euery good and perfect gift is from above, descending from the Father of lights.* James 1. 37. And as for many causes we are to seeke God, and to God alone, to especially for these foure.

First, because wee haue nothing of our selues, nor of any other creature, but whatsoever we haue, we haue it of God: For what hast thou that thou hast not receiued? in him we liue, we moue, and haue our being. Art thou wise in thine owne conceit? O remember, that the wisdom of the world is foolishnesse with God. 1 Cor. 2. Rom. 1. O consider that the naturall man vnderstandeth not the things of God. These things are hid from the wise and prudent, and are revealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A mappe of miserie, and a sinke of calamitie. Alas, how were he able to resist the fiery darts of the aduersary, who continually goeth about like a roaring Lion, seeking whom he may deuoure? Here yee may note first his malice, for he daily accuserh vs before the chiefe Iudge of the Kings Bench: when hee cannot preuaile in this Court, but seeth his bills of accusation repelled, 1 Pet. 2. Rom. 2. then hee remoueth the matter to the Court of our owne conscience, where on the one side, he layeth the bookes of the Law, and statutes made against sinne: on the other side, the bills of accusation brought in against vs out of the booke of the Law, alleaging theiſe ſtrict places againſt vs: *The ſoule that ſinneth ſhall die the death. Cursed is hee that abideth not in euery point of the Law, to doe it.* On the other ſide, he bringeth in our consciences to witneſſe againſt vs, and then inferreth this hard conſclusion: *Therefore there is no hope in ſaluation.*

## *The sinfull mans search.*

Then if hee see that wee appeale from iustice to mercie, and say, At what time soeuer a sinner repenteth, the Iudge putteth all his wickednesse out of his remembrance, hee dealeth with vs, as craftie worldlings deale in matters of Law, who when they see their matters passe against them in higher Courts, bring downe their case into the Countrey to bee decided by the Neighbours: who, either for their simplicitie cannot, or for their fauour dare not iudge of the truth of the matter.

1 So our aduersarie, though God himselfe doe discharge vs, though our conscience doth testifie our innocencie: yet hee accuseth in the third Court before men, where he is bold to powre out his whole venome and poyson of his malice against vs, and so forge what lies, and slanders, and libels he list, because he knoweth they shall be receiued astrue.

2 Thus he accuseth Christ Iesus our blessed Lord and Sauour before *Pontius Pilate*, and caused diuers false and vnttrue witnesses to come in against him. But if hee were malicious onely to wish our destruction, and not mightie to wreake his malice, wee should haue little cause to feare. But he is mightie, therefore he is termed a Lion, the power of darknesse, a great Dragon, which drew to the earth the third part of the Starres of heauen: that is, with earthly temptation to haue overthrowne them, which seemed to shine in the Church of God as Lampes and Starres. O then how easie is our ouerthrow, if the Lord did not hold vs vp, which shine not as Starres in heauen, but creepe like wormes on earth.

3 Yet if hee were but malicious and mightie, it were better with vs, but he is fierce, and therefore called a roaring Lion, who laying wait for the blood of the godly, stirreth vp blood-thirstie persecutors to make themselves drunke with the blood of Saints: as most grievously hee did from the time of *Iohn Baptist*, to the reigne of *Max-*

*entius*

Luke 11.  
Ephes. 6.  
Reuel. 12.



## *The sinfull mans search.*

*but* the space of 294. yeares, slaying some by the sword, burning others with fire, hanging some on the gallows, drowning some in riuers, stabbing some with forkes of iron, pressing others vnto death with stones, denouncing many thousands of the tender lambs of Christs flocke.

4 To this malice, might and rage, is added his subtile policie, which he vseth in circumventing the faithfull: he doth not pitch his tents in any one place, but walketh about from place to place to spy out his best aduantage, in the night he soweth tares, and in the day he hindreth the growth thereof. Ios. 1.

5 He proceedeth after further, and addeth to his policy industry, hee considereth our natures and dispositions, and to what sinnes we doe most incline: and thereunto hee applieth himselfe, sometimes by flattery, sometimes by feare, sometimes by feeding our humours hee subtilly induceth vs, sometimes by violence hee goeth about to enforce vs, sometimes by changing himselfe into an Angell of light, hee endeuoureth to betray our soules into his hands, and in whatsoever estate hee findeth vs, hee thereby taketh occasion to lay siege to our soules.

Thus you see noted in a word, the force of our aduersary: examine now your selues, whether you haue any thing in your selues, and you shall find nothing but weakness and corruption. It is God that giueth strength to the mighty, wisdom to the prudent, and knowledge to the vnderstanding: hee teacheth *Dauids* hands to fight, and his fingers to battell, hee giueth strength to his armes to breake a bow, euen a bow of Steele: wherefore let neither the wise man glory in his wisdom, nor the strong man in his strength: but let him that glorieth, glory in the Lord. Psal. 144.

Secondly, wee are to seeke vnto God alone, because none is so present as hee for God, because he is Almighty

### *The sinfull mans search.*

and with his power filleth both Heauen and earth, is present alwaies with them that feare him, and ready to succour them in distresse. The Lord is neere to all that call vpon him in truth, he heareth our groanings and sighs, and knoweth what things are necessary for vs before wee aske.

The third reason why we must seeke vnto God is, none is so able to helpe as he: but of this I shall haue particular occasion to speake when I come to this point, *And pray vnto the slaught.*

The fourth reason why we must seeke Christ alone is, because there is none so willing to helpe as hee. It is a great courage to vs to make suit, when wee are perswaded of the willingnesse of him to whom we make suite: and I pray yee, who was euer more carefull for our saluation, and more watchfull ouer vs than the Lord? who euer put his trust in him, and was confounded? in this respect hee is called a Father, because as the father tenderly his sonne, so the Lord doth all those that put their trust in him. Can there be any more willing to helpe vs than Christ, whose whole head was sicke, and whose heart was heavy for our sakes? yea, in whose body, from the sole of the foot to the crowne of the head, was nothing but wounds, and swellings, and sores? but alas, this was nothing to that he suffered for our sakes. Hee was compassed about with teare and horrors, till his sweat was drops of blood, and his bones bruised in the flesh, he was whipped, and scourged, and chastised with sorrowes, till he cryed out in the bitterness of his soule, *O Lord, if it be possible, let this cup passe from mee.* The heavy hand of God was so grievous vpon him, that hee bruised his very bones, and rent his reins asunder: he could finde no health in his flesh, but was wounded, yea wounded to the death, euen the most bitter death vpon the Crosse. His tender fingers were nailed to the Crosse, his face was wrinkled with weeping and wailing, his sides imbrued and gored

### *The sinfull mans search.*

red with his owne blood, spūting and gushing fresh from his ribbes, the shadow of death was vpon his eyes.

O what griefe could be like this, or what condemnation could be so heauy, sith there was no wickednesse in his hands? sith hee was the brightnesse of his fathers glory, and the Sun of righteousness that shined in the world, as to see his dayes at an end, to see such throbbing sighs and carefull thoughts without cause of this, so deeply ingrauen in the tables of his brest? But was this all? No, my brethren, sith his excellencie was such aboue all creatures, that the world was not worthy to giue him breath, it was a greater griefe vnto him, to see himselfe made a worme, and not a man, a shame of men, and contempt of the people: to see his life shut vp in shame and reproaches, how could it but shake his bones out of ioynt, and make his heart melt in the midst of his bowels? Who was euer so full of woe, and brought so low into the dust of death? Vpon whom did the malice of Satan euer get so great a conquest?

This though it were exceeding, yet it was not all, no, it was but a taste of griefe in comparison of the rest: behold therefore (if your weary eyes will suffer you to behold) the depth of all miseries yet behinde: the sinne that he hated, he must take vpon his owne body, and beare the wrath of his Father powred out against it. This is the fulnesse of all paines that compassed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the Father burned in him, euen to the bottome of hell, and deepe sinke of confusion: it wrapped him in the chaines of eternall death: it crucified him, and threw him downe into the bottomelesse pit of calamitie, and made his soule by weeping and wailing to melt into these bitter teares trickling from his eyes: *O God my God, why hast thou forsaken me?*

O that my head were a well of water, and a foun-

## The sinfull mans search.

taine of cares, that I might weepe day and night at the remembrance thereof: but lest I linger too long about one flower, while I haue many to gather, I will conclude this one point in a word.

Esay 65.

Matth. 23.

Such Christ hath suffered, these, and an infinite number more such like torments for our sakes, it is blasphemous once to dreame or imagine any to bee more willing to helpe vs than he: nay, hee is more ready to heare our prayers, than wee to offer them vnto him, as much as he complained by the Prophet *Esay*, *I haue bene found of them which sought me not, all the day long haue I stretched out my hand vnto a rebellious people which walked in a way that was not good, even after their owne imaginations. And vnto Ierusalem, he saith, O Ierusalem, Ierusalem, how often would I haue gathered thee together, as the Hen gathereth the chickens, but ye would not.*

Iob 28.

Pro. 9.

Wherefore to end this point: Seeke for knowledge as for a treasure, and for wisdom, as for the wedge of gold of *Ophir*. No mention shall bee made in comparison of it, of Corall, Gabish, or that precious *Omx*. For wisdom is more precious than pearles. But about all things, seeke it where it may bee found, : and where is the place of vnderstanding? Surely, man knoweth not the path thereof. The deepe saith, It is not in mee: the sea saith, It is not in mee: death and destruction say, We haue heard the fame thereof with our eares: all creatures say, It is not with vs: but God vnderstandeth the way thereof: and vnto man he saith, *The feare of the Lord is the beginning of wisdom, and to depart from euill is vnderstanding.*

Psal. 32.

The third circumstance is, when wee must seeke vnto God, and holy *Dauid* answereth, *Early, even in a time when bee may bee found.* Let vs redeeme the day, which we haue foreflowed so many dayes, wherein wee haue so long hardened our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day

## The sinfull mans search.

of newnelle of life, as it is the first day of the new yeare, let euen this moment bee the last of a sinfull life, and the first day to Godlinesse. And as the wise man sayth, *Make no long tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the Lords wrath breake, & in thy security thou shalt bee destroyed, and shalt perish in the time of vengeance.* Eccles. 5.

Art thou a Magistrate, placed in high roome and authority, and seated in the throne of dignitie? Then vse not this thy might to wrong and oppression, grinde not the face of the poore, swell not with pride, despising his low estate: *Sell not thy righteousness for silver, preferring the merchants of Babylon, before the Citizens of Ierusalem.* Amos 8.

Art thou a private labouring man? Doe thy dutie truly, bee subiect, and liue in dread to displease the good Magistrate. 1 Pet. 3.

Art thou old, and hast consumed the flower of thy youth in wantonnesse? Breake off thy course, and frame thy life to sobrietie: giue the water no passage, no nor a little: for if it haue neuer so little Issue, it will ouer-flow thee: and if thou doe slacke the reines neuer so little, thy sinnes will carry thee (like a wild horse) thorow brambles and bushes, and will leaue no soundnes in thy flesh: worke this reformation in thy selfe betimes, euen to day, euen this first day of the new yeare: *If you will heare my voyce, harden not your hearts.*

Art thou young, and dost begin to flourish like the young palme tree? O consider, that the onely way to retaine the blossomes of thy beauty, and to keepe thy flower from withering, and thy life from fading away, it is to seeke early vnto God, and to apply thy mind to vnderstanding, to prevent the morning watches, and to giue thy body to bee moystened of the morning dewe. For beside the good houres that are well employed in some good studie and holy exercise, early rising bringeth

## *The sinfull mans search.*

bringeth health to thy body, and increaseth the number of thy dayes.

*Eccle. 12.*

Seeke therefore, and seeke early, consecrate your selues Nazarites vnto the Lord, touch no vncleane thing, giue no prouocation to the flesh, *Strive with the Cocke in watchfulnesse, and rise with the chirping of the birds.* : sacrifice your body a sweet smelling sacrifice vnto the Lord, *This sacrifice is like a sacrifice of fine flower : it is like the fat taken from the peace offering : yea, it is better than any sacrifice, it is like the flower of roses in the spring of the yeere, and as the lillies in the springs of water, and as the branches of frankincense in the time of Summer :* and as a vessel of massie golde beset with rich precious stones, as a faire Oliue that is fruitfull and as the tree that groweth vp to the clouds.

*Eccle. 32. 47. 50.*

Hauiug spoken of the Search, it followeth that I speake of the manner how it is to be made. In prayer, by these wordes, *If thou pray vnto the Almighty.*

I shewed you before, the force of our aduersary, receiue now a shield against his force, euen the shield of prayer. He is not to be resisted by ringing of an hollowed bell, nor by sprinkling of holy water, nor by the reliques of Saints, nor by our owne workes and merits, for these are weapons of of his owne making; but by an earnest seeking to God, which search and seeking must be made by prayer, against which, his poysoned venome taketh no effect.

*M. 12.*

It is his malice that accuseth, prayer pleaderth thy case before God, and repelleth all his accusations : for all the Prophets doo witnesse, that whatsoeuer we aske in prayer, if we beleue, we shall receiue it. Is it this rage and furie that should terrifie vs ? nor, that prayer that strengthened *Sampson* to rent a young Lyon, as one should haue rent a kid; hauiug nothing in his hand, shall smite and shut vp the mouth of the Lyon. As for his policy,

and



### *The sinfull mans search.*

and walking vp and downe, seeking to deuoure vs, it cannot preuaile? *For the praier of the faithfull shall save them,* James. 5. 15. and the Lord shall raise them vp, and if they haue committed sinne, it shall be forgiven them, and after this conflict ended, they shall triumph for euer with Iesus Christ our Sauour. But in any case see you vnite to your prayer knowledge, that you be not seduced to offer your petitions to strange Gods, as Saints, stockes or stones. Then consent that we aske onely in the name of Christ Iesus, not for any desert of our owne: for whosoever belecueth in Christ shall haue remission of sinnes, hee shall not perish, but haue life euerlasting, he shall not come into iudgement, but shall passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercie towards vs: this is that prayer, of which the Lambe testifieth, *That whatsoever wee aske by praier it shall be given vs by God the father.* A thing (dearely beloued) so precious, that nothing is more accepted in Heauen, no thing more gratefull to God: a seruice commanded of God himselfe, taught by Christ our Sauour, and frequented by the Angels: a thing of more force with God than any oration of the eloquent.

Hast thou not heard how the Sunne stood still in the firmament, and was not suffered to run his course? *Iosua* Josh. 6. and *Exechias* prayed, and the Sunne stood still. Hast thou not heard of the stopping of the Lyons mowthes? *Daniel* Dan. 5. prayed and his prayer stopped the Lyons greedie and deuouring throates. Hast thou not heard of the diuiding of the red sea? The Israelites prayed, and the waters of *Iordan* Exod. 14. were dryed vp: yea, the Israelites prayed, and the waters stood about them like to a wall. Hast thou not heard how the fiery furnace lost his heate? The three children prayed, and the fire lost his heat. Hast thou not heard how the heauens were opened and shut? *Elias* prayed, and the heauens were shut vp three yeares: *Elias* prayed, and the cloudes powred downe raine from heauen, 1 King. 11.

## *The sinfull mans search.*

O sure forresse, more forcible then any engin, and stronger then the gates of hell, and to conclude, the sum and substance of all in few words: the onely thing whereby mortall men haue the clouds, and the starres, and the Angels, and all the powers of heauen at commandement. For as *Deborah* sung in her song: They fought from heauen, euen the starres in their courses fought against *Sisera*: for all creatures haue bin subiect to the prayers of the faithfull to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lord against the mightie. Prayer hath euer beene the cognisance, and the victory, and the triumph of the faithfull: for as the soule giueth life to the body, so prayer giueth life to the soule.

O that I could engraue the loue of it in your hearts, as with a Diamond, and so instill your mindes, that my words might be prickles to your consciences, and thereby giue you occasion to pray often. It is a wonderfull matter to be able to perswade men: but if prayer be able to perswade the liuing God, O how great is the force thereof, it goeth through the clouds, and ceaseth not till it come neere, and will not depart till the most high haue respect thereunto. O that you would therefore pray often, and learne of Christ (the most absolute patterne of our life) to pray continually. He prayed in his baptisme, in the wilderness, in preaching, in working of miracles, in his passion on the mount. in the garden, in his last supper, in commending his spirit to God at all times, and in all places, that he might leaue vnto vs an example of the same. It followeth, *And pray to the Almightye*. To those three former reasons which I brought, why we must seeke and pray to GOD alone, I added this as a fourth: because there is none so able to helpe vs as the Lord. He that trusteth in the Lord, shall be as mount *Sion*. If God bee on our side, who can be against vs? It is God that iustifieth, who condemneth? the Lord destroyeth the counsell of the heathen, he maketh their deuices to be of none effect, Christ

*Luke 6.*

*John 11.*

*Mat. 23.*

*Iohn 18.*

*Luke 22.*

*Luke 23.*

*Mat. 19.*

*Psa. 40.*

*Rom. 8.*

*2 Tim 4.*

## *The sinfull mans search.*

Christ is the Angell of great counsell, wisdom, and vnderstanding, and there is no device against the Lord. *Psal. 83. Esay 9. Prou. 2.*  
The world notwithstanding is come to that frame, that every man hath got him a strange kinde of beleefe: Some beleefe not the Law, but the Prophets: Some bee persuaded in the Supremacie, but not in the Sacrament: some in free-will, but not in merit: Some in inuocation on Saints, but not in Purgatorie: Some in pilgrimages and pardons, but not in Images: Somelike the doctrine well enough, but not the Preachers: the most beleefe little, yet many beleefe somewhat, few beleefe all: therefore to deale plainly because plaine dealing is best, you must not beleefe by the halves: I meane, you must not repose some trust in GOD, and some in Saints, but all in the Lord. *Psal. 10. 5.*  
*The Gods of the Gentiles they haue mouthes and speak not, eyes and see not, eares and heare not: then what can be looked for at their hands? But the Lord is strong and mightie, a mercifull God: and therefore through the Scriptures, he is called a Rocke, a fortress, a strong tower, a shield, a horne of saluation, a refuge, the Lord of hosts, with other such like appellations, that we might be assured, that our helpe and deliuerance commeth from the Lord.* *Psal. 18.*

Puttest thou any trust in man, whose breath is in his nostrils? Cursed is he that maketh man his strength, & flesh his arme, Surely Pharaoh, and all Princes are a broken staffe, on which if a man leane, it will strike into his hand and pierce it, and lay him groueling in the dust: *Ierom. 67. 1 King. 16. Psal. 18.* *It is better therefore to trust in the Lord, than to put any confidence in Princes.* Thinkest thou, that Angels, or Saints, or Images can helpe thee? O foolish and impious pietie, to attribute more vnto the Angels than they dare asrogate vnto themselves. The Angell in the Reuelation forbiddeth *Reuel. 19.* *Iohn* to worship him. As for the Image, we read, that to turne the glory of the incorruptible God, into the similitude of a corruptible creature, is Idolatrie. *Rom. 1.*

Well

## *The sinfull mans search.*

*Deut. 27.*

Well may I then affirme with *Moses*, *Cursed bee the image and the image maker*. The conclusion therefore of this point, is this, that wee seeke the Lord and his strength euermore, that wee pray vnto God in humility and sincerity, and in full assurance of faith continually, who with out end is to be sought, because without end he is to bee beloued.

*1 Thes. 5.*

The third thing contained in our duty is, what effect this seeking and praying ought to worke in vs, comprehended in these words: *If thou be pure and vpright*: if the clouds be full, they will powre forth raine vpon the earth, and vnpossible it is, that a man that seeketh after God, and prayeth vnto the Almighty, should not bring forth the fruit of a good life, for if the tree bee good, the fruits cannot be bad, and if the head of the water be pure, it will send forth pure waters into the cisternes. Wherefore as good motions are stirred vp by prayer, so must they bee fostered, by practice of life, according to that of the Apostle: *Quench not the Spirit, nor grieve the holy one of God, by whom yee are sealed to the day of redemption*.

*Ephes. 4.*

He quencherh, dearly beloued, the spirit which being once lightened with the sparkles of faith, and felt Gods motions in his heart doth neglect to encrease the one to a flame, and the other to good workes in his life, but with the dogge turneth to his vomits, and with the Sow, that was washed, to her wallowing againe in the mire. Therefore (beloued) loue and seeke the Lord, pray to the Almighty, bee pure and vpright in conuersation, flie from sinne as from a Serpent, for if thou come neere, it will bite thee. The teeth thereof are as the teeth of a Lion, to slay the soules of men, and all iniquity is as a two edged sword, the wounds that it giues cannot bee healed. I dare not stand as I would vpon these points, fearing tediousnesse: wherefore let this suffice for the former generall part, concerning the duty we owe vnto God.

No

## *The sinfull mans search.*

Now Gods promises for the performance hereof, yeild vnto vs most plentifull matter of Doctrine and consolation. First of his iustice, that as he will suffer no sinne unpunished, so he will suffer no good worke unrewarded, but giue to euery seuerall action his seuerall hire, and iust recompence of reward. Shall the houre come, in which all that are in their graues, shall heare a voice, and come forth; they that haue done well, to the resurrection of life, they that haue done euill, to the resurrection of condemnation? Shall the Lord search Ierusalem with Lanthornes? Shall all full corners bee swept, and all plots and wrinckles bee vnsolded? Shall the Graue, Death, and Hell, giue vp all that is in them? And shall all dead (both small and great) stand before God, when the bookes are opened? And shall euery man haue praise of God according vnto his deserting? Shall wee then discern betweene the vessels of honour and of wrath, betweene sheep and Goats; the iust and vniust? Finally, shall there bee an iofallible, generall, and incorrupt iudgement, wherein the booke of all our offences shall be laid wide open? Now God be mercifull vnto vs: be fauourable, O Lord, be fauourable. But to proceed, it is thy nature, O Lord, to gather vp the whear, and burne the tares, to cut downe all fruitelesse trees, and cast them into the fire, yea, into a fiery furnace, that neuer shall be quenched, into an vtter darknesse, where is weeping, wailing, and gnashing of teeth, then be fauourable, O Lord be fauourable.

1 Thes. 5.

Ephes. 4.

Doth not the Lord spare *David*, a King, and a Prophet, for murder? Doth he not spare the *Sichemites* for adultery? Nor *Absolon* for treason? Nor *Saul* for tyranny? Nor *Eli* for negligence? Nor *Achab*, *Jerobaam*? Nor *Israhel* for cruelty? Nor *Herod*, *Nabuchadnezzar*, and *Lucifer* for pride? Nor *Pharaoh* for incredulity? Then be fauourable, O Lord, be fauourable vnto vs, in whom almost euery one of these sinnes doe dwell and remaine. Did the Lord for corruption ouerflow the world with water? Did he

*The sinfull mans search.*

hee burnt Sodome for her villanie ? Did hee cast *Adam* and *Eue* out of Paradise, for eating of the forbidden fruit ? Did hee stone a poore wretch to death, for gathering chips on the Sabbath day ? Then be fauourable, O Lord, be fauourable vnto vs. But doth not the Lord spare the Cedar tree for his height, nor the Oke for his strength, nor the Poplar for his smoothnesse, nor the Laurell for his greennesse ? No verily, from the Cedar that is in *Lybannon*, euen to the Hyfop that groweth out of the wall, yea, euery one that bringeth not forth good fruit is hewen downe and cast into the fire : it is a righteous thing with God, to render vengeance to those that disobey him, and to destroy such as haue forsaken the Law by euerlasting perdition.

Behold, the Lord shall come in the great and latter day of iudgement, when none shall escape his iudgement seat, with clouds shall hee come, and euery eye shall see him, euen they which pierced him thorow, shall also waile before him, being summoned all to appeare most fearefully before his imperiall throne of Maiestie : then be fauourable, O Lord, be fauourable. Alas, with what eyes shall wee miserable sinners behold him, so glorious sitting in his royall kingdome, with all his mighty and holy Angels and whole number of Saints, sounding with the voice of the Archangell, and trumpet of God, causing the heauens to passe away with a noyse, and the elements to melt like wax, and the earth to burne with the workes thereof ? Yea, with what eyes shall wee behold him, when wee see the Sunne darkned, the Moone eclipsed, and the stars fall downe from heauen ? But alas, when hee taketh the furbushed blade into his hand, when he is ready to throw the fiery thunderbolts of his wrath, when hee summoneth before him the worme that neuer dieth, the fire that neuer shall be quenched, to reuenge vpon the wicked, into what a plight are they then driuen ? Then leaue they off, Be fauourable, O Lord, be fauourable, and say to the hills,



### *The sinfull mans search.*

O ye mountaines, come and couer vs. O ye waters come and ouerwhelme vs : woe, woe, woe, how great is this darknesse ? The godly on the other side are bathed in such streames of blisse, and aduanced to such happinesse, as neither tongue can vtter, nor heart conceiue.

The second thing we haue to note in his promises, is his mercy, which exceedeth al his works. For God though he haue giuen a curse of the law against sinners, yet seeing Christ for the penitent hath borne the curse, whereby his iustice is not impaired, he is content to accept our weaknes as our strength, to recompence our imperfection with reward of greatest perfection, and that which we can performe but in small part, he is content to accept as whole, not for any desert of ours, but in satisfaction of his sonne, who payd with the seale of his owne blood, the ransome for our sinnes, he hath cancelled the hand-writing that was against vs. Wherefore we are to pray vnto God that whensoever our sinnes shall come in question before him, that he would looke vpon Christ Iesus the true looking-glasse, in whom he shall find vs most pure and innocent, and to shine most clearly in the righteousness which he had giuen vs by faith: so that we appeare not in our owne righteousness, but in the righteousness of the Lambe, who hauing taken away the sinnes of the world, and hauing made vs as white as snow, though we were as red as crimson, saith, he will be mercifull to our iniquities, and will remember our sinnes no more. Of him doe all the Prophets beare witnesse, that through his name all that beleue shall receiue remission of their sinnes. *Againe, Drinke ye all of this ; for this is my blood which is shed for the remission of sinnes.* Christ gaue himselfe for our sinnes, that he might deliuer vs from the curse of the Law, euen according to the will of the Father. Christ bare our sinnes in his owne body on the tree, that we being deliuered from sin, might liue in righteousness, by whose stripes we are healed, for we were as sheepe going

### *The sinfull mans search.*

going astray, but are now returned to the Shepherd and Bishop of our soules. It is no more but beleue and be fauoured: beleue, and receiue remission: beleue, and lay off thine owne righteousness, and inuest thy selfe with the right righteousness of the vnspotted Lambe.

*David* was young, and after was old, yet in all his dayes he neuer saw the righteous forsaken. Sometimes he scourgeth his children, but like a louing Father hee layeth no more vpon them than they are able to beare, for he afflicteth them for his owne iustice, because they are sinners: for his wisdom, to exercise their faith: for his mercy, to cause them to repent: but this is the end of all, he helpeth them in their distresses, he reuengeth himselfe vpon his enemies, and giueth to his people rest and quietnesse. O that wee would therefore praise the Lord, and forget not all other his singular benefits. O that wee would confesse, that his mercy endureth for ever.

The third thing to note in his promises, is his bountifull kindnesse, in requiring so small a thing, with so great and liberall blessings: and bindeth himselfe by obligation (as it were) that as sure as we performe the one, so he will not faile to accomplish the other.

The fourth, is his patience and long suffering, which is not slacknesse, as some men account slacknesse: but is patience, because willingly he would haue no man perish, but gladly would haue all men come to repentance. Hee is content to stay our leisure, till wee seeke and pray vnto him; and neuer smiteth, till there bee no hope of redresse.

The fifth is his loue, in that he is content to stirre vs vp to holy exercises, and puritie of life, and to allure vs with faire promises of aid, and prosperous increase of all his blessings in this world. The particular examination of these blessings would require a larger discourse, than (feareing tediousnesse) I dare presume to trouble you withall: wherefore a word of each, and so I end.

Touching

## *The sinfull mans search.*

Touching the first, where it is said, *God will awake vnto thee*, it is a greater benefit than the words import: for it signifieth, not only that hee will heare thee, but that hee will also doe what thou desirest, and satisfie thy request. As long as the sinner sleepeth, the Lord is said to bee asleepe: but as soone as the sinner awaketh from sinne, God will arise (saith *Dauid*) and his enemies shall be scattered, and they that hate him, shall flie before him, as the smoake vanisheth before the wind, and as the waxe melteth before the fire, euen so shall the wicked perish at the presence of God, Wherefore as *Paul* exhorted the Ephesians, so I exhort you, *Awake thou that sleepest, stand vp from the dead, and Christ shall giue thee light*: awake vnto God, and God will awake vnto thee, and Christ, euen the sonne of God, the bright morning starre, shall giue thee the light of life. Psal. 78.  
Ephes. 5.

In the second, hee promiseth abundance of worldly blessings, in recompence of prayer, for it is said, *He will make the habitation of thy righteousness prosperow*, that is, the Lord will make peace within thy wals, and prosperitie within thy places: hee will command his blessings to bee with thee in thy store-house, and in all thou settest thy hand vnto: hee will open vnto thee his good treasure, euen the heavens to giue raine on thy land in due season. Thou shalt lay vp gold, as the dust, and the gold of Ophir as the flint of the riuier: thou shalt wash thy pathes with butter, and thy rockes shall powre out riuers of oyle: thou shalt call saluation thy wall, and praise shall be in thy gates, Lo, thus shall the man be blessed that feareth God. Rene. 22. 2.  
Psal. 1. 12.  
Psa. 28.  
Job. 12.  
Psal. 1. 28.

Lastly, for being pure and upright, he will make thy latter end greatly increase, and that thou mayest the lesse mistrust his promises, he will doe it, though thy beginning be but small.

Heere (brethren) yee see what a sea of matter is offered mee, whereunto if I would commit my selfe, I might discourse vnto you, what strange euents (by Gods providence)

## *The sinfull mans search.*

Hest. 8.  
Gen. 30.  
Dan. 6.

haue happened in the world, what great Kings and Potentates haue beene plucked down from their thrones, and what conſpicible persons in the eyes of the world, haue beene aduanced to their roomes. How *Mardochai* a stranger was exalted into *Hamans* place: how *Ioseph* and *Daniel*, the one a bondman in *Egypt*, the other a captiue in *Babylon*, were made Princes in those kingdomes. But because I will not ouermuch transgresse the bounds of modesty, or hold you longer than in this place I haue beene accustomed, onely remember what the Prophet saith: *He raiseth the needy out of the dust, and lifteth the poore out of the mire, that he might set him with the Princes, euen with princes of the world.*

Psal. 113.

Psal. 78.

Iob. 42.

Psal. 126.

Psal. 41.

Remember the example of *Dauid*, whom the Lord chose and tooke from the Ewes great with young, that he might feed his people in *Isaac*, and his inheritance in *Israel*: Remember the example of *Iob*, how the Lord turned the captivity of *Iob*, as the riuers of the South, how he blessed the last dayes of *Iob* more than the first, how he gaue him sheepe, and camels, and oxen, and she asses, in more abundance than he had before, how he increased him with sons and daughters, euen to the fourth generation, so that he dyed being old and full of dayes. Remember euen our owne estate, for whom the Lord hath done great things already: as created vs, and redeemed vs, and sanctified vs, and not long since deliuered vs from the gaping iawes of those that sought to sucke our blood. Vpon some he hath bestowed humiliry, whereby their minds are adorned with vertue: vpon others, whereby their persons are inuested with maiestie: vpon others comeliness, whereby the other two are graced: vpon others Orchards, which they planted not, at least vnto which they gaue no increase: vpon others, increase of vertuous children, whereby their posterity is preserved: vpon others, the free passage of his word, which a long time had been obscured by ignorance, the mother of deuotion, as the *Shauelings* call it, but vnder

## *The sinfull mans search.*

a stepdame of destruction, as we perceiue it: and though he bestow but some one or two of his blessings vpon vs, yet how much are wee bound for these blessings to sing praise, and honour, and glory, vnto him that sitteth vpon the throne, and vnto the Lambe for euer. But vpon whom he hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to reioyce in God their Sauour. Examine then your owne consciences I beseech you, whether God hath bestowed all these blessings vpon you, or no: and if he haue, O what great cause haue you to come before his face with praise, to sing loud vnto him with psalmes, to worship and to fall downe before him, to giue vnto the Lord the glory of his name, to bring an offering of thanksgiuing, and to enter into his courts with praise. And yet who knoweth whether the Lord hath greater blessings for you in store? yee may be sure he will pull downe the mighty from their seat, and exalt the humble and meeke. Surely the Lord doth vse vertue as a means to bring vs to honor, & whosoeuer you shall see endued with the vertues of this Text, I meane, with seeking vnto God, with praier and purity of life, yee may be sure there is a blessing reserued for him of the Lord, yea, such a blessing, as, though his beginning be but small, yet his latter end shall greatly increase.

God increase the loue of these things in our hearts, and make vs worthy of Christs blessings, which hee hath plentifully in store for vs: that after hee hath heaped temporall blessings vpon vs, he will giue vs the blessing of all blessings, euen the life of the world to come.

*Psal. 99.*

*Psal. 96.*

## FINIS.







# Maries Choice.

Luke 10. 38, 39, &c.

38 Now it came to passe as they went, that he entered into a certaine towne, and a certaine woman named Martha, receined him into her house.

39 Now she had a sister called Mary, which also sat at Iesus feet, and heard his preaching.

40 But Martha was cumbered about much serving, and came to him and said, Master, doeſt thou not care, that my sister hath left me to serue alone? Bid her therefore that ſhee helpe me.

41 And Iesus answered, and said vnto her, Martha, Martha, thou careſt and art troubled about many things.

42 But one thing is needfull, Marie hath choſen the good part, which ſhall not be taken away from her.



Christ had shewed himselfe louing vnto Lazarus and his sisters, in raising him from the death of the body, and then from the death of the soule: so doe they here shew their thankful minds to Christ againe, the one by receiuing him into her house, and the other by entertaining him into her heart. As he was God he was receiued of Mary, as hee was man, he was receiued of Martha. They both desired to entertaine our Sauour, as Iacob and Esau desired to please

Ioh. 11.

Gen. 27.

## Maries Choyce.

their aged Father : but *Mary* made choice of the better part, and was preferred before her sister, as *Jacob* sped soonest of most dainty venison, and preuented his brother of the blessing. And although the care of *Martha* in enter-taining of Christ be not to bee misliked, yet *Maries* dili-gence in hearing his doctrine, is of purpose preferred, to teach vs, that it is much better with *Mary* to study in the word, and first to seeke the kingdome of God, than with *Martha* to labour in the world, and to neglect that heauenly kingdome. And yet notwithstanding, such is the corruption of this rusty age, that our greatest care is to pro-uide for this present life, as the rich man *Luke* 12. enlarged his Barnes, wherein to put his store for many yeares : but wee neuer or very late remember to prouide for the life to come, like that other rich man, *Luke* 16. that ne-uer thought of heauen, till he was tormented in the flames of hell.

In the 11. of *Iohn*, Christ is said to loue the whole Fa-mily, and here hee is said to come vnto them, For whom he loueth, hee cannot chuse but visite, like the friends of *Iob*, that came to comfort him in his great aduersitie: yea, and the greater loue he beareth vnto any, the oftner he will resort vnto them, yea, hee will come and dwell with them, *Iohn* 14 23. Like *Jacob*, that came downe in-to *Egypt*, to his beloued Sonne *Ioseph*, and dwelt in *Gessen*. But Christ is yet more kinde than *Jacob* was, for hee came not, till he was sent for with horses and cha-riots, but Christ came of his owne accord to this beloued family.

Thus doth he alwayes preuent vs with his blessings : before he was desired, hee came into the world, hee called his Apostles before they came to him, and before hee was requested, hee came vnto this noble house. Oh hap-py house that entertained such a ghest ! but thrice hap-py inhabitants to whom such a ghest would vouchsafe to come ! When hee came to the swinish *Gadarens*, they

Mat. 6. 35.

Iob 2.

Gen. 47.

Gen. 54.

*Maries Choyce.*

they desired him to depart out of their coasts, preferring *Luke 8.*  
their swine about their Sauour: but this Godly family  
receiued him into their houses, preferring their God be-  
fore their gold, and the health of soules before their  
worldly wealth. They receiued him into their house, who  
had not a house wherein to put his head, wherein their  
hospitalitie is commended, and shall certainly be rewarded  
at the dreadfull day: for with this and such like workes of *Mat. 8. 19.*  
mercie, the Lord shall answer the sentence of iudgement  
which is to be denounced against the wicked, that neuer  
exerctise those workes of mercie.

Let vs learne by their example to be harbourers, and  
giuen to hospitalitie, which is so often commended vnto  
vs in the Scripture, and shall be so richly rewarded at the  
last day. Those godly Fathers, *Abraham* and *Lot*, enter-  
tained Angels in the habit of strangers: so wee may daily  
entertaine Christ Iesus in the habit of a poore man, of a *Gen. 18.*  
blinde man, or of a lame man: and whatsoever is done vn- *Gen. 19.*  
to any of these that are his members, he accounteth and ac-  
cepteth as done vnto himselfe.

Now as the vertue of hospitalitie is commendable in all  
sorts of men: so is it more especially commended to the  
Ministers, who are expressely commanded by the Apostle  
among other things, to be giuen to hospitalitie. Vnto *1 Tim. 3. 2.*  
the Leuites in time of the Law, the Lord appointed cities *Numb. 35.*  
of refuge, to signifie that the Ministers house should be the  
poore mans harbour, and his store their treasure: but the  
true Ministers of our dayes haue no cities of refuge for  
others, for they haue none for themselves: they haue not  
wherewith to releue the wants of others, for they haue  
not to releue their owne.

When *Martha* had thus entertained Christ as hee  
was man, into her house, *Mary* began to entertaine him  
as hee was God, into her heart, shee sat at his feet to heare  
his preaching, for no sooner was Christ come into the  
house, but that he tooke occasion to teach and to instruct

*Maries Choyce.*

*Luke 15.* the familie, and in stead of bodily foods, which they bestowed vpon him, to giue vnto them the soules of the soules. Thus doth heere wayes shew himselfe a thankfull guest inco: what house soeuer hee entereth, hee leaueth better things behind him then hee findeth, he loues not to be in *Zacharys* debt, for his charge, for in stead thereof he bringeth saluation to his house: neyther doth he leaue his supper vnpaid for here, for in stead thereof he bestoweth vpon them an heavenly Sermon. This should be the exercise of faithfull Ministers, when they are inuited to great feasts, that as they are called the salt of the earth, which serueth to season the meats, to make them savorie and preferueth them from putrefaction, so they should season the table talke with some godly confettabes, to minister grace vnto the hearers, *Ephes. 4. 29.*

*Mat. 5. 13.* These sisters were godly women, and both earnest fauourers of Iesus Christ, & yet in the manner of their deuotion there is such difference, that the worldly affectiō of the one may in some sort be misliked, in respect of the godly exercise and practice of the other: *Martha* is sore incombred with much seruing, where a little seruice had bin sufficient, but *Mary* is attentue to heare the word of God, which neuer can be heard sufficiently.

*Matth. 5.*  
*Luke 4.*  
*John 8.* *Mary* sitteth to heare the word, as *Christ* vsed to sit when hee preached the word, to shew that the word is to bee preached and heard with a quiet mind. In a still night euery voyce is heard, and when the body is quiet, the mind most commonly is quiet also. But *Martha* is troubled with other affaires, & therefore vnfit to heare the word, as the ground that is surcharged with stones, or ouergrown with weeds and thornes, is vnfit to receiue the seed, or yeeld any fruit to him that tilleth it: As often therefore as we come to heare the word of God, wee must not come with distracted minds, we must not trouble our selues with the cares of this life, which (as our Sauiour said) are thornes to choake the word, and to make it vnfuifull.

For

## Maries Choyce.

For *Moses* was vnfit to walke with God, till he had put off *Exod 3.*  
his shooes, and the blind man vnfit to come to Christ, till he *Mar. 10.*  
had throwne away his cloake: so we must thinke our selues  
vnfit to heare the word, and vnapt for euery heauenly exer-  
cise, till we haue put off our shooes, that is, our worldly  
cogitations and affections, and till we haue cast away our  
cloake, that is, all lets and impediments which might hin-  
der vs from profiting in our profession.

When our minds are quiet, we are fit to deale with hea-  
uenly matters: therefore the Doctors conferred sitting in  
the temple: and God delighteth to deale with vs when we  
are most priuate: he appeared to *Abraham* sitting in the *Gen. 18.*  
doore of his Tent. The holy Ghost came downe vpon the *Acts 2.*  
Apostles, and filled all the house where they were sitting.  
The Eunuch sitting in his chariot, was called and conuer-  
ted by *Philips* preaching. *Acts 8.*

*Mary* sate at *Iesus* feet, yet sate shee not sleeping as  
many sit at the Preachers feet, but shee sate at Christ his  
feet, and heard his word: As *Paul* was brought vp at the  
feet of *Gamsaliel*, and was perfectly instructed in the law of *Acts 22.*  
the fathers.

Her humilitie is commended, in that shee sate at *Iesus*  
feet, to shew that the word is to be heard with all humili-  
tie: her diligence and earnestnesse appeareth, in that shee  
would not depart to helpe her sister, to signifie that the  
hearing of the word must be preferred before all worldly  
businesse.

Her diligence and humilitie, serueth to condemne  
our negligence and contempt of Christ and his word,  
wee doe not sit at Christ his feet, nay, wee rather set Christ  
at our feet, when wee are so negligent in hearing his  
word.

We are as slow to come to the Church, as the Ra- *Gen. 8.*  
men was to come to the Arke, and as loth to spend any *Exod 8 32.*  
time in the seruice of God, as *Pharao* was loth to let the  
Israelites goe to serue the Lord. If a commoditie were

## Maries Choyce.

to be seene, whereout some profit might arise, how carefull would wee be to procure it? what paines would wee take to get it? *Abson* was not more desirous of a kingdom, than the rich men of our time are desirous of golden gaine. But if it be a matter of cost or trouble, if they cannot heare the word preached without some hinderance to their worldly businesse, and some extraordinary charge to their purse, then like the *Gadarens*, they are content to take their leane of Christ and his word, and had rather lose that heavenly pearle, than they would part from their worldly pelfe.

Thus in Christ we haue the patience of a good Pastour, and in *Mary*, the patterne of a good hearer. Let Ministers learne by his example to take all occasions to preach the word, to be instant in season and out of season: and let Christians learne by her example, first to seeke the kingdom of God and his righteousnesse, and then to prouide for the things of this life.

While *Mary* was carefull for the food of the soule, *Martha* was curious to prouide food for the body, her greatest care was to entertaine Christ, and to make him good cheare, to testifie her thankfull minde vnto him, that had done so great things for them, hee had raised her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

If *Elias* deserued to be well dealt withall at the hand of his hostesse, whose sonne hee had restored to life: or *Elisha* deserued such entertainment for her sonnes reuining, then surely our Sauour Christ is worthy to be welcome hither, where he had raised *Lazarus* out of his graue, wherein hee had lye by the space of foure dayes before.

It was well done therefore of *Martha* to shew her thankfull minde vnto Christ, but it was not well done at that time to shew her selfe thankfull in that manner: it was then time to heare the word, for at that time Christ preached

2 Sam. 15.

Luke 8.

Mat. 13. 40.

2 Tim. 4. 2.

Matth. 6.

1 King. 17.

2 King. 4.

John 11.



## Maries Choyce.

ched the word, it was no time for her to spend that time in other affaires, and to neglect the greatest affaire, the meanes of her owne saluation.

It was not vnlawfull for *Martha* to labour, no more than it was vnlawfull for *Peter* to sleepe: but when Christ was preaching, it was no time for her to be so busie, in seruing, no more than it was time for *Peter* to sleepe, when Christ willed him so earnestly to watch and pray. When Christ preached out of *Simons* ship to the people that stood vpon the shore, it was no time for *Peter* to play the fisherman. But when Christ had left speaking and commanded him to launch into the deepe, then it was time for *Peter* to let downe the net.

Mat. 25.

Luke 5.

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to heare the word, and as we may not vtterly neglect our lawfull callings to follow sermons, so must we not bestow the Sabbath, which is consecrated to the seruice of God, in following the workes of our vocation. All things haue their appointed time (saith the wise man) *Ec. 3.* and euery thing is seemely in his conuenient season, but when things are done preposterously and out of order, there followeth confusion.

Although *Martha* did not heare Christ, yet did she labour for Christ: many in our dayes will neuer labour for Christ, nor heare of Christ: but as the Israelites were weary of their iourney in the wilderness, and loathed that heauenly *Manna*, so these men are weary of euery godly exercise, and are soone cloyed with the word of God.

Numb. 21.

The five foolish Virgins wasted their oile to no purpose, and while they went to buy, were excluded the marriage: and these foolish men spend this time of grace vainly and wantonly, as though after this life there were no time of iustice and vengeance to be feared. The day serueth for their pride and profit, the night is spent in sports and pleasure, and no time is left to heare the Word. When wee are praying, they are playing: When

Mat. 25.

we

## Maries Choyce.

we are preaching, they are eating and drinking, like the old world, that eat and dranke, that married wiues, and gaue in marriage while *Noah* was preparing the Arke for the sauing of his hould. And as *Baals* Priests wounded themselues, to serue their idols, so these men take dangerous courses, and strangely trouble themselues to serue the deuill.

Gen. 6.  
Heb. 11.  
1 King. 18.

Gen. 37.  
1 Sam. 17.

Now *Martha* findeth her selfe aggriued, and begins to enuy her sisters exercise, as *Iosephs* brethren enuied him for his dreames : and the sonnes of *Isai*, that disdained their brother *Dauid*, for his forwardnesse in the combat with *Goliath*.

These two sisters, that in other things agreed so well together, in this doe differ so much, that Christ must haue the hearing of the matter, and decide the controuersie: *Martha* playeth the plaintife, and accuseth her sister. *Marie* the defendant answereth by her Aduocate, and Christ himselfe that tooke vpon him the office of an aduocate, is become the Iudge, and giueth sentence on *Maries* side: *Martha* complaineth of her sisters slothfulnesse, and seemeth after a sort to blame our Sauour for winking at it, requiring him to see the matter redressed speedily. But Christ reproveeth *Marthaes* curiositie, and then excuseth, yea and commendeth *Maries* care.

In *Martha* it appeareth how willing wee are to please our selues in our owne conceits, and how ready to conceiue amisse of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If *Dauid* chasten his soule with fasting, it shall be turned to his reproofe, If he put on sackcloth to testifie his contritiō, they iest at him, and the drunkards make songs of him. If *Iohn Baptist* be temperate in his apparell and diet, they will say, he hath a deuill. If *Paul* answer discreetly for himselfe, he shall be charged to be mad with ouermuch learning, yea, if our Sauour Christ himselfe frequent the company

Psal. 69.

Luk. 7. 33.

Acts 26.  
Luk. 7. 34.

## Maries Choyce.

pany of sinners, to reclaime them from sinne, they will not sticke to call him a friend and companion of Publicans and sinners. Amongst vs, if there bee any that bee more forward in religion than the rest and more diligent to heare the word, as *Mary* was, there shall not want some or other to censure them at their pleasure, yea, to finde fault, and condemne them for so doing: yet are not the godly to bee discouraged herewith, or to desist from their godly exercises: for as the Lord answereth for *Mary*, when shee held her peace, so the Lord will defend their cause, and take their part against their aduersaries. The Lord cannot abide to heare his seruants ill spoken of, but is alwayes readie to maintaine their right, and to answer for them. Hee will not suffer *Laban* to speake an ill word to his seruant *Iacob*: And if *Aaron* and *Miriam* murmur against *Moses*, the Lord will punish it with leprosie. What a comfortable thing is this to the Godly, that the King of Kings will take their parts, and will not suffer them to sustaine any wrong? He is a most sure and trustie friend, that will not abide his friends to bee back-bited or ill spoken of, but either hee will answer in their defence, or he will finde some meanes to stop their mouthes, and restrain the slanderous tongues of their enemies, as sometime hee stopp *Balaams* passage, when he went to curse Gods people and caused the dumbe beast to speake and reprove the madnesse of the Prophet, rather than he would haue his people to be cursed.

Gen. 3. 24.  
Num. 13.

Num. 22.  
1 Pet. 1. 5.

The repetition of *Marthaes* name, argueth the vehemencie and earnestnesse of this admonition. The Lord is faine to bee very earnest and importunate with vs, before hee can reclaime vs. So when God spake vnto *Abraham* hee called him twice by name: Christ called *Peter* thrice by name, *Iohn* 21: to cause him to make his three-fold confession, to make amends for his three-fold deniall. And when the Lord spake vnto *Samuel*, he called him foure severall times by name before he answered: for such is the great

Gen. 22.

1 Sam. 3.

## Maries Choyce.

great mercy of God, that he is content to admonish vs often of our dutie, and such is the dulnesse and perversenesse of our crooked nature, that we cannot be gained by the first admonition: but the Lord must call vs often and earnestly, before we will hearken vnto him.

There are two things in the speech of Christ to bee observed. The first is, his modest reprehension of *Marthaes* immoderate care: the other is, his friendly defence of *Maries* choyce. Though *Martha* was verie carefull to entertaine Christ in the best manner, yet if hee perceiue any thing in her worthy reprehension, hee will not sticke to tell her of it: hee will not sooth her in her saying, nor smooth her in her owne conceit, for all the trouble and cost that she bestowes vpon him. If wee be often inuired to some mans table, and kindly entertained, it would bee vnkindly taken, if we should finde fault with any disorder: but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whom it more specially concerneth, must learne by this example how to behaue themselves when they are inuited to great feasts, namely speake their conscience freely when they see a fault. The best requitall that wee can make of our good cheare, is to giue good counsell and wholesome admonitions to them that inuire vs. When Christ dined with the Pharisee, *Luke 11*, and was mistiked for not washing before dinner, hee tooke occasion to reprove their hypocrisie, their outward shew of holinesse, which was the sinne of the Pharises, and at another time hee reth them for pressing to the chiefe places at banquets, and sheweth what modesty is to be observed in sitting downe to meat, and what guests should be bidden to our table. So should Preachers behaue themselves towards those that inuire them to great feasts, when they see perhaps some fault or disorder, either in the master of the house, or in some other of the guests, to say vnto them thus, or otherwise as the case requireth,

*Luke 14.*

*Maries. Choyce.*

I will warne you of one thing that will doe you good, that you would leaue your Vsurie and extortion, your couetousnesse and oppression, that you would leaue your swearing and blaspheming the name of God, that you would forbear to prophane the Lords Sabbath, that you would leaue your pride and excelsse in your diet and apparell, that you would forbear to speake ill of any behinde their backs, or to beare any malice or hatred to any of your neighbours.

These are the faults which are easie to be espied almost in euery place, and these are the faults which the faithfull minister of Christ Iesus should not leaue vnreprooued, wheresoeuer he cometh. But as *Elias* told *Abab* of his idolatry, though he were his King, and *Iohn Baptist* told *Herod* of his adultery, though hee did many things for him, and heard him gladly: so should the Preacher reprove the people for their notorious offence, notwithstanding some fauours and curtesies receiued from them. If Christ had cause to finde fault with *Martha* for her too much diligence in his entertainment, it seemeth he was not curious in his diet, but would haue beene content with simple eates, hee was no delicate or dainy guest, hee did not affect or delight in sumptuous banquets, or costly fare, he rather requireth a religious heart, a constant faith, a willing minde to heare the word, with an earnest care to liue thereafter. These are the things wherein the Lord delighteth: these are the iuneates which he desirath, and which he preferreth before all earthly cheare.

Thus is *Martha* reprehended for her curiositie: now let vs see how *Mary* is excused and commended for her godly care, One thing is necessary (saith Christ) and what is that one thing? Euen to heare the word preached, which is the power of God to saluation, to euery one that beleaueth. A man may better want all things than that one needfull thing, and yet we desire all other things, and neglect that one thing which is so needfull.

This

1 King. 18.  
Mat. 14.  
Mar. 6. 20.

*Maries Choyce.*

This one thing hath *Mary* chosen, and therefore hath chosen the better part. *Marthas* part is good, because it provideth for this present life : but *Maries* part is better, because it leadeth to eternall life. It is good to bee occupied about our calling, to get our liuing : but it is better to be occupied in hearing the word, which is able to saue our soules. As the head and the foot are both needfull in the body, so *Mary* and *Martha* are both needfull in a Common-wealth : man hath two vocations, the one earthly, by his labour : the other heavenly, by his prayer. There is the actiue life, which consisteth in praesising the affaires of this life, wherein man sheweth himselfe to be like himselfe : and there is the contemplatiue life, which consisteth in the meditation of diuine and heavenly things, wherein man sheweth himselfe to bee like the Angels : for they which labour in their temporall vocations, doe liue like men, but they which labour in spirituall matters, liue like Angels. When they heare the word, God speaketh vnto them : when they pray, they speake vnto God : so that there is a continuall conference betweene God and them, because they are continually exercised in hearing and praying.

*Gen. 25. 28.*

Christ loued *Martha* for her hospitality, as *Isaac* loued *Esau* for his venison. So did he loue *Mary* for diligence in hearing his word, as *Rebecca* loued *Jacob*, for harkening to her voice. A Nurse which hath her breast full of milke, doth loue the child that sucks it from her: and Christ which hath his breast full of heavenly milke, is glad when he hath children to sucke the same, let vs therefore ( as the Apostle willeth vs. *1 Pet. 2. 13.* ) laying aside all maliciousnesse, and all guile, and dissimulation, and enuy, and all euill speaking, as new borne babes, desire the sincere milke of the word, that we may grow thereby to bee perfect men in Christ Iesus : let vs breathe after the fountaine of the liuing water, which springeth vp vnto eternall life : and as the famelic Hart desireth the water brooke

*Psal. 42. 1.*



## Maries Choyce.

to quench his thirst : and for as much as many things are so troublesome, and one thing is so needfull, let vs seeke that one needfull thing, the end of all things, euen to feare God and keepe his commandements, which wee learne by hearing the word of God, whereby faith ( without the which it is impossible to please God ) is begotten and nourished in the hearts of Men.

This is that good part which *Mary* hath chosen, by so much better than her sisters choyce, because it concerneth a better life, and hath the fruition of this present life, *Mary* hath a double portion : she heard the word, and eat of the meat which her sister dressed, for godlinesse hath the promise of this life, and of the life to come. As for all other things, whether they be honours, promotions, pleasures, and what not? they serue onely for the maintenance of this present life, which is so short and subiect to mutability, but the word of GOD is the food of the soule, the bread of life, that immortall feed which bringeth forth fruit vnto eternall life. Let the word of God therefore be precious vnto vs, because it was so permanent : for heaven and earth must passe, but the word of God endureth for euer. If we make choice of anything beside, it must bee taken from vs, or wee shall bee taken from it : but if wee make choyce of this one thing, it shal neuer be taken from vs, neyther in this world nor in the world to come. The Lord grant that we be not onely hearers, but doers of the word, that it may be truly sayd of vs as Christ said of his disciples, that heard his preaching, Behold my brother, my sister, and mother : or as hee answered the woman that commended his carnall kindred. *Blessed are they that heare the word of God and keepe the same.*

FINIS.

G

1. The first thing I noticed when I stepped out of the car was the cold. It was a sharp, biting cold that seemed to penetrate my coat. I shivered as I walked towards the entrance of the building. The air was thick with the scent of old wood and the faint, distant sound of a clock tower.

2. As I entered the grand hall, my eyes were drawn to the ornate chandelier hanging from the ceiling. It was a masterpiece of craftsmanship, with dozens of crystals that caught the light and refracted it into a spectrum of colors. The floor was made of polished stone tiles, each one a different shade of grey and black.

3. I walked further into the hall, my footsteps echoing off the walls. The air was still, but I could feel a presence. It was a strange, almost palpable feeling that made me look over my shoulder. I saw a shadow in the corner of my eye, but when I turned to look, it was gone.

4. The hall led to a large, open space that appeared to be a library or a study. There were rows of bookshelves filled with books of various sizes and colors. The spines of the books were worn and the pages were yellowed with age. A large, round table in the center of the room was covered with a dark, patterned cloth.

5. I approached the table and noticed a small, open book lying on its surface. The cover was made of dark leather and the pages were filled with handwritten text in a cursive script. I picked up the book and began to read. The words were familiar, but the context was new. It seemed to be a collection of letters or a diary.

6. As I read, I noticed a small, dark figure in the corner of the room. It was a cat, or perhaps a small dog, but it was too dark to tell. It was watching me, its eyes reflecting the light from the chandelier. I felt a chill run down my spine as I realized that I was not alone.

7. The figure moved towards me, its steps silent on the polished floor. I turned to face it, but it was gone. I looked around the room, but I could not find it. The air was still, and the chandelier continued to glow. I felt a sense of unease that I could not shake.

8. I closed the book and placed it back on the table. I walked towards the door, my heart pounding. As I opened the door, I saw a bright light. I stepped out into the cold air, but the feeling of being watched remained. I looked back over my shoulder, but the hall was empty.

9. I walked away from the building, my mind racing. What had just happened? Was I imagining things? Or was there something more to this place than I could see? The cold air felt like a blanket, but I could not shake the feeling of being watched.

10. I walked home, my thoughts swirling. I tried to tell myself that it was just a dream, but the details were too vivid. The chandelier, the book, the shadow. I could not shake the feeling that I had stumbled upon something extraordinary.



# THE FIRST SERMON

OF

*Noahs drunkenesse.*

*Gen. 9. 20, 21.*

*Noah also began to be a husbandman, and planted a vineyard.*

*And he dranke of the wine and was drunken, and was uncovered in the midst of his tent.*



irst, wee are to speake of *Noah*, then of *Cham* his wicked son, and after of *Shem* and *Japheth* his good sonnes : In *Noah* first of that which he did well, and then of his sinne : In *Cham*, first of his sinne, and then of his curse : In his brethren, first of their reuerence, and then of their blessing.

Now we will speake of the Father, and after of his children. Then (saith Moses) that *Noah* began to be a husbandman.

This is the first name which is given to *Noah* after the flood, he is called a husbandman, & the first worke which is mentioned, was the planting of a vineyard : one would thinke when all men were drowned with the flood, and none left aliue to possesse the earth but *Noah* and his sons, that he should haue found himselfe something else to doe,

### *Noahs drunkennesse.*

then to plant vineyards : and that the holy Ghost should haue intituled him King of the world, and not a husbandman of the earth, seeing there bee no such men as *Noah* was, which hath more in his hand, than any King hath in the world, or shall haue to the worlds end : but thereby the holy Ghost would shew, that God doth not respect Kings for their titles, nor men for their riches, as wee doe, and therefore he nameth *Noah* after the worke which hee did, nor after the possessions which he had, an husbandman.

It seemeth that there was great diu<sup>er</sup>sitie betweene this age and ours : for if we should see now a King go to plough, a noble man to driue the teame, a gentleman keepe sheepe, he would be scorned for his labour, more then *Noah* was for drunkennesse : yet when we read how this Monarch of the world thought no scorne to play the husbandman, wee consider not his princely calling, nor his ancient yeares, nor his large possessions, to commend his industrie, or modesty, or lowly mind therein. Which may teach vs humilitie, though wee learne to disdain husbandry. Of whom wil we learne to be humble, if kings giue example, and the sonne of God humbleth himselfe from heauen to earth, and yet we contemne the example of the Kings of the earth, and the example of the King of heauen.

The time was, when *Adam* digged and delued, and *Dauid* kept sheepe, and all the house of *Isac* were called men occupied about cattell : but as they for this were abominable to the *Egyptians* ( as *Moses* saith in the same verse ) so they which doe like them, are abhorred of their brethren : and they which liue by them, scorne them for their works, which would be chastened themselues, because they worke not.

There was no art nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit vnto her selfe than may

### *Noabs drunkennesse.*

So iustly complaine of her fall without cause, and her des-  
pight from them that liue by her, as this painfull science  
of husbandry: that it is maruell that any man will take  
the paine for the rest, to be contemned for his labour,  
and be a scorne for the rest, which might hunger and  
starue, if he did not labour for them more than they doe  
for themselves. No maruell then though many of the  
poore Countreies murmure and complaine, that other  
cannot liue by them, and they cannot liue themselves:  
but it is maruell if their complaints doe not grow in time  
to rebellion, and pull others as low as themselves: for  
why should the greatest paine yeeld the lesse profit? yet  
this is their case, for if you marke, you shall see, that the  
husbandman doth bate the price of his fruits so soone as  
the dearth is past, though he raiseth it a little while that  
dearth lasteth: but they which raise the price of their  
wares with him, seldome fall downe, but make men pay  
as deare when the dearth is past, as if it were a dearth still.  
Thus a plentifull yeare doth dammage him, and a hard  
yeare doth vantage them. So this painefull man is faine  
to liue poorely, fare meanly, goe barely, house homely,  
rise early, labour daily, sell cheape, and buy deare, that I  
may truly say, that no man deserueth his liuing better,  
no man fulfilleth the law better: that is, *Thou shalt get  
thy liuing in the sweat of thy browes*, than this poore  
sonne of *Adam*, which picks his crums out of the earth.  
Therefore hee should not be mocked for his labour, which  
hath vexation inough though all men speake well of him:  
and in my opinion, if any deserue to be loued for his in-  
nocencie, or for his truth, or his paine, or the good which  
he brings to the Common-wealth, this Realme is not so  
much beholding to any sort of men, (but those that feede  
the soule) as those that feede the bodie, that is, those that  
laboure the earth: yet you see how they liue like drudges,  
as though they were your seruants to prouide foode for  
you, and after to bring it to your doores: as the beasts

## *Noahs drunkennesse.*

serue them, so they serue you, as though you were another kinde of men. I cannot thinke vpon their misery, but my thoughts tell me, that it is a great part of our vnthankfulnesse, that wee neuer consider what an easie life and liuing God hath giuen vnto vs in respect of them.

If the Apostles rule were kept, they which doe not worke, should not eat: but now they which doe not worke eat most, and the husbandmen which worke, eat not, but are like Bees, which provide food for other and pinch themselves. Let vs consider this, for they had not one law and we another: but the same curse which was denounced vpon *Adam*, was denounced vpon all his children; That every man should get his liuing in the sweat of his browes. Although I know there be diuers workes, and diuers gifts, and diuers callings to worke in: yet alwayes prouided, they which doe not worke should not eat, for in the sweat of thy browes, that is, in labour and trauaile: thou King, and thou Iudge, and thou Prelate, and thou Land-lord, and thou Gentleman, shalt get thy liuing, as *Adam* thy father did, or else thou dost auoid the curse, and a greater curse shall follow, that is, they which will not sweat on earth, shall sweat in hell.

*Adam* had food as well as thou, and so had *Noah*, and more then thou, vnlesse thou hadst all, for they had all, and yet they might not be idle: because their hands were not giuen them for nothing: some worke with their pen, some with their tongues: some with their fingers: as nature hath made nothing idle, but that he which is a Magistrate, should doe the worke of a Magistrate: hee which is a Iudge, should doe the worke of a Iudge: he which is a Captaine, should doe the worke of a Captaine: he which is a Minister, should doe the worke of a Minister: as when *Noah* was called an husband-man, he did the worke of an husband-man. This contempt of the Countrey doth threaten danger to the land, as much as any thing else in our dayes,



### *Noahs drunkenesse.*

dayes, vnlesse their burthen be eased, and their estimation qualified in some part to their paines. Thinking that you haue not heard of this Theame before, seeing the words of my Text did lye for it: thus much I haue spoken to put you in minde how easily you liue in respect of them, and to rectifie our minds towards our poore brethren, which indeed seeme too base in our eyes, and are scorned for their labours, as much as we should be for our idlenesse.

*Then (saith Moses ) Noah began to be an husband-man.* In that it is here said that *Noah* began, it doth not disproue that hee gaue not himselfe to husbandry before, but it importeth, that *Noah* began to set vp husbandry againe after the Flood before any other, so this goodman comforted with the experience of Gods fauour ( which had exempted him and his seed out of the world ) and reioycing to see the face of the earth againe after the waters were gone, though an old man, and weaker then hee was, yet he returned to his labour afresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlinesse is alwayes ioyned with the feare of God; and they that are humbled with religion, doe not thinke themselues too good to doe any good thing.

Here note by the way, that none of *Noahs* sonnes are said to begin this worke, but *Noah* himselfe: the old man, the hoary head, and carefull father begins to teach the rest, and shewes his sonnes the way how they should provide for their sonnes, and how all the world after should labour and trauaile, till they returne to dust; so the old man, whom age dispenseth withall to take his ease, is more willing to provide for the wants of his children, then they are which are bound to labour for themselues and their parents too, as the Storke doth feed the dam when shee is old, because the dam fedde her when shee was young. What a shame is

## Noahs drunkenesse.

this is to *Shem* and *Japheth*, that is, to vs which are young and strong, that the Father should be called a labourer, when the sonnes stand by? Now the ground was barren because of the flood, and could not bring forth fruit of itselfe, because of the curse: therefore it pittied *Noah* to see the desolate, and barrenesse, and slime vpon the face of the earth, which he had scene so glorious and sweet, and fertile, with all manner of hearbes and fruits and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painefull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before.

By this wee may learne to vse all meanes for the obtaining of Gods blessings, and not to lose any thing which we might haue or saue for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Prouerbs, when he reproveth the slothfull husband-man, because his field brought forth nettles and thistles, in stead of grapes; not because the ground would not beare grapes, but because the slothfull man would not set them. Shall GOD command the earth and all his creatures to increase for vs, and shall not wee further their increase for our selues? As wee increase and multiply our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiply too, or else the fathers should eat the childrens portion, and in time there would bee nothing left for them that come after: this regard *Noah* seemeth to leaue vnto his posteritie, and therefore hee gaue himselfe vnto husbandry, which is commended in him vnto this day, and shall be recorded of him so long as this booke is read: whereby wee are warned, that he which liueth only to himselfe, is not to be remembred of them which liue after: But as *Dauid* cared how the Realme should be gouerned after his death, as well as hee did during his life: so though wee die and depart this world, yet wee should leaue that example,

### *Noahs drunkennesse.*

or those bookes, or those workes behinde vs, which may profit the Church and Common-wealth when we are dead and buried, as much as we did when we liued among them; Euen as *Noah* planted a Vineyard, not for himselfe, but for the ages to come after.

Some doe thinke that *Noah* planted the first Vineyard and drunke the first Wine, and that there was no vse of grapes before: which opinion they are led vnto, that they might excuse *Noah*, and mitigate his fault, if he did sup too deepe of that cup: the strength and operation whereof was not knowne vnto him, nor vnto any man before. But it is not like, that the excellent liquor and wholesome iuyce of the Grape did lie hid from the world so many hundred yeares, and no doubt but there were Vines from the beginning, created with other trees: for how could *Noah* plant a Vineyard, vntlesse he had slips of other vines or grapes that grew before, seeing he did not create fruits, but plant fruits as we doe? For this is principally to be noted, that so soone as he had opportunity to doe good, hee omitted no time, but presently after the flood was gone, and that the earth began to dry, he plied it with seedes, and wrought it till he saw the fruits of his labour. By this we learne, to omit no occasion to doe good, but whensoever we may doe good, to count it sinne if wee doe it not.

But if we be so exercised, then al our workes shal prosper like the Vineyard of *Noah*, because the fruit of the Vine doth cheare the countenance, and glad the heart of man. Therefore some haue gathered vpon the planting of this Vineyard, a signification of gladnesse and thankfulness in *Noah* for his late deliuerance, as the *Iewes* by their solemne feasts did celebrate the memorial of some great benefit, but I rather iudge, that God would haue vs see in this example, what men did in those dayes, and how wee are degenerate from our parents, that we may prepare against the fire, as *Noah* prepared against the water.

This

### *Noahs drunkenesse.*

This is worthy to be noted too, G O D did not so regard his husbandry, but that hee had an eye to his drunkennesse, and speakes of his fault, as well as his vertue, whereby wee are warned, that though God bleſſe vs now while we remember him, yet he will chasten vs ſo ſoone as wee forget him : though wee be in a good name now, infamie will riſe in an houre : though we be rich at this preſent, pouerty may come preſently: though wee be whole while we be here, yet wee may fall ſicke before night, euen as *Noah* is prayſed in one verſe, and diſpraiſed in another : euen now God commendeth him for his lowlineſſe, and now diſcommends him for his drunkenneſſe : as though he had forgot all his righteouſneſſe, ſo ſoone as he had ſinned, and would cal in his praiſe againe.

This was to ſhew, that *Noah* was not ſaued from the Flood becauſe he deſerued to be ſaued, but becauſe God had fauour vnto him : for he which was not drowned with water, was after drowned with wine. As the *Phariſes* when they had done well, were proud of it, and loſt their reward: ſo when *Noah* had done a good worke, he ſpotted it with ſinne, and was diſpraiſed where he was praiſed, as though God had repented him that he commended him. He planted well, but he dranke not wel: therefore that which was good, did him no hurt : then ſeeing he was trapped with a good worke, whatſoeuer wee doe, wee may remember how eaſie it is to ſinne, if we miſſe in the matter, or in the manner, or time, or place, or the meaſure, as *Noah* did. He which planted the Vineyard, is worthy to taſte of the grape: but if thou haue found honey, (ſayth *Salomon*) eat not too much, leſt thou ſurfeit. So if thou haſt found wine, drinke not too much, leſt thou ſurfeit. A little wine is better then a great deale, and if thou wilt follow the Apoſtles counſell, thou muſt drinke it but for thy ſtomacks ſake, leſt that happen to thee, which thou ſhalt heare of this noble Patriarch.

Though

## *Noahs drunkennesse.*

Though he were neuer so righteous before God, and men, though he escaped the destruction which lighted vpon all the world, though he had all the fowles of the ayre, and beasts of the land at his command, though hee passed the pilgrimage of man nine hundred yeares, yet *Noah* was but a man, so ancient, so righteous, so mightie, so happie, *Noah* shewed himselfe but a man, for drinking the wine which himselfe had planted, he was drunken. This was *Noahs* fault, he was drunken with his owne Wine, as *Lot* was defiled with his owne daughters. If *Cham* his sonne had taken too much, and stript himselfe as his Father did, the holy Ghost would scarce haue spoken of it, because he was a man of nore, but when the Father forgare himselfe, and gaue his offence, marke the manner of the holy Ghost, as though he would shew you a wonder: he displayeth *Noahs* drunkennesse, as *Cham* displayed his nakednesse: as if he would say, Come and see the strength of man. He which was counted so righteous, hee which beleeued the threatening like *Lot* when the rest mocked, he to whom all the fowles of the ayre, and the beasts of the earth, flocked in couples as they came to *Adam*, he which was referued to declare the iudgments of God, and to begin the world againe: *Noah* the example of sobrietie, the example of moderation, is overcome with drinke, as if he had neuer beene the man. How easie, how quickly the iust, the wise, the prudent, hath lost his sense, his memorie, his reason, as though he had neuer bin the man!

And how hard is it to auoid sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the Bird to goe by the net, then to breake the net: so it is easier for a man to auoyd temptations, then to overcome temptations: therefore GOD forbad *Balaam*, not only to curse the people as *Balak* would haue him, but he forbad him to goe with *Balaks* seruants, knowing that if he went with them, and saw the pompe

### *Noahs drunkennesse.*

pompe of the Court, and heard the King himselfe speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

*Peter* but warming himselfe at *Caiphas* fire, was overcome by a silly Damsell to doe that which hee neuer thought, euen to forswear his Lord God : therefore *Daniel* would not eat of the Kings meate, lest he should be tempted to the Kings will, shewing vs that there is no way to escape sinne, but to auoid occasion. Therefore *Dauid* prayeth, *Turke away mine eyes from vanity* : as though his eyes would draw his heart, as the bayr tilleth on the hooke. *Noah* thought to drinke, he thought not to be drunke : but as he which commeth to the field to sound the trumpet, is slaine as soone as he which commeth to fight : so the same wine distempereth *Noah*, which hath distempered so many since. Where he thought to take his reward, and taste the fruit of his owne hands, God set an euermlasting blot vpon him, which sticks fast till this day, like a barre in his armes, so long as the name of *Noah* is spoken of, that wee cannot reade of his verue, but we must reade of his sinne : whereby euery man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before he reach forth his hand vnto them, that they may comfort and profit vs, with that secret blessing which God hath hid in them : or else euery thing, the best gifts of God, may hurt vs, as the pleasant wine stayned and confounded the great Patriarch, when hee delighted too much in it, which he might haue drunke as *Christ* did at his last supper, and this disgrace had neuer beene written in his story : But God would haue a fearefull example like the pillar of salt, to stand before those beasts, whose onely strife is to make tryall, who can quaffe deepest, and shew all their valiantnesse in Wine.

Because there is such warning before vs, now wee  
haue



### *Noahs drunkennesse.*

haue the Drunkard in schooling, I will spend the time that is left, to shew you the deformatie of this sinne. If any heare me which haue beene ouertaken with it, let them not maruell why hee cannot loue his enemies, which lo- ueth such an enemy, as this, which leadeh till he reeleth, duls him till hee bee a foole, and steales away his sense, his wit, his memory, his health, his credit, his friends: and when she hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* to *Cham*, and all that see him doe mocke him: it is a wonder almost, that any man would be drunke, that hath seene a drunkard before, swelling and puffing, & foming, and spuing, and groueling like a beast, for who would be like a beast for all the world? Looke vpon the drunkard when his eyes stare, his mouth driuels, his tongue faulters, his face flames, his handstremble, his feet reele: how vgly, how monstrous, how lothsome, doth he seeme to thee? so lothsome dost thou seeme to others when thou art in like taking.

And how lothsome then dost thou seeme to God? Therefore the first Law that *Adam* receiued of God, was abstinence, which if hee had kept, he had kept all vertues beside, but intemperance lost all. In abstinence the law came to *Moses*, and he fasted when he receiued it, to shew that they which receiue the word of God, receiued it soberly. A temperate man seldome sinneth, because the flesh which doth tempt is mortified, lest it should tempt, but when the handmaid is aboute the mistresse, and a man hath lost the Image of GOD, and scarce retaineth the image of man, all his thoughts, and speeches, and actions, must needs bee sinne, and nothing but sinne, because the band of vertue, sobriety, is broken, which kept all together: when didst thou want discretion to consider? when didst thou want patience to forgiue? When didst thou want continency to refraine? When didst thou want heart to pray, but when sobriety was fled away, and intemperancie filled her roome? If shame let to sinne, ie-  
casteth

## *Noahs drunkennesse.*

casterh out shame : if feare let to sinne, it casterh out feare; if loue let to sinne, it expulserh loue; if knowledge let to sinne, it expulserh knowledge, like a couetous Landlord, which would haue all to himselfe and dwell alone.

There is no sinne, but hath some shew of vertue, onely the sinne of drunkennesse is like nothing but sinne : there is no sinne but although it hurt the soule, it beauriseth the body, or promiserh profit, or pleasure, or glorie, or something to his seruants : onely drunkennesse is so impudent, that it descrieth it selfe : so vnthankfull, that it maketh no recompence : so noysome, that it consumeth the body, which maketh sinners spare, lest they should appeare to be sinners. Euery sinne defileth a man, but drunkennesse maketh him like a beast : euery sinne defaceth a man, but drunkennesse takerh away the image of a man : euery sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once : euery sinne deserueth punishment, but drunkennesse vpbraids a man, while the wine is in the stomacke : and though he would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the child descrieth him, the foole knowes that he is drunke, because his face betrayeth him, like the leprosie which brass out of the forehead : so worthily hath he lost his opinion of sobriety, which hath lost it selfe. His sonne thinkes himselfe more master now then his father : his seruant makes him a foole : his children lead him like a child : his wife vselh him like a seruant, and although his drunkennesse leaueth him when he hath slept, yet no man seekes to him for counsell after, no man regards his word, no man reckons of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but to soone as drunkennesse hath made him like a beast, euery man abhorreth him like a beast, as they did *Nabuchadnezzar* : the spirit flyeth from him, lest it should grieue it, his friends

### *Noahs drunkennesse.*

friends goe away lest he should shame them, and no vertues dare come neere, lest he should defile them.

How many things flie out when wine goes in ? how is it then that he which loueth himselfe, can be so cruell to himselfe, that he should loue his life, and shorten his life? that he should loue his health, and destroy his health? that he should loue his strength, and weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and cracke his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beauty, and deforme his beauty? The Poets need faining no more, that men are transformed into beasts: for if they were liuing now, they should seemen like beasts: some like Lions, some like Wolues, some like Foxes, some like Beares, some like Swine: who is the beast, when the beasts satisfie nature, and man satisfieth appetite? when the beasts keepe measure, and man exceedes measure? when the beasts are found labouring, and man found surfeiting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger shee will set vpon a man and slay him: after when shee comes for thirst vnto the water to drinke, seeing the face in the Water, like the face of him whom shee deuoured, for griefe that shee had killed one like her selfe, takes such sorrow, that shee neuer eateth nor drinketh after, but bears, and frets, and pines her selfe to death. What wilt thou doe then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, and murderest so many vertues and graces in one houre?

As *Eſau* sold his land and liuing for a messe of pottage, so the drunkard selleth his sence, and wit, and memorie, and credit, for a cuppe of wine. Thou hast not murdered thy brother like *Caine*, but thou hast murdered thy selfe like *Iudas*: as the *Rechabites* abstaining from wine, as *Ionadab* bade them, obtaine the blessing which God had appointed

### *Noahs drunkennesse.*

appointed to the Israelites: so let vs take heede, lest they which we account Idolaters, whilst they fast and watch, obtaine the blessing which God hath appointed for vs (get away the blessings) while we sit downe to eat, and rise to play. Therefore, as Christ sayd, remember *Lots* wife, so I say, remember *Lot*, one houre of drunkennesse did him more hurt, than al his enemies in *Sodome*: remember *Noah*, one houre of drunkennesse discovered that which was hid six hundred yeeres. Ten times more might be said against this vice: but if I haue said enough to make you abhor it, I haue had as much as I would.

Some goe about to excuse *Noah* because hee was an old man, and therefore might soone bee taken cupshot: some because the Wines were hotter in those countries then they are with vs: some because of his change of drinks, which had not wonted himselfe to Wine before: some because as most men delight in that, which by great labour they haue brought to passe of themselves:

So no maruell though *Noah* had a longing to his owne grapes, following herein the example of a curious cooke, which doth sup and sup his broth, to taste whether it be well seasoned, that he may mend it if hee can, or mend the next: but as the Flie by often dallying with the candle, at last scorcheth her wings, with the flame; so taking, he was taken, and at last was drunke: yet this is imputed to him for his fault, that he was drunke, as the punishment which followes doth witnesse. Such is the providence of God, that his mercie might be glorified in all, he hath concluded all vnder sin, and suffered the best to fall, that no man might trust in his owne strength, and that we seeing their repentance may learne to rise againe, how grievous soeuer our sinnes bee, if we haue beene Idolaters, if adulterers, if persecutors, if murmurers, if murderers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *Danid*, and *Salomon*, and *Peter*, and *Paul*,  
and

### *Noahs drunkenneffe.*

and *Noah*, haue been the like, who reign now in the kingdom of Christ with his Angels, and so may wee, if we repent like them. These examples, sayth *Paul*, are not written for our imitation, but for our admonition,

Thus you haue seene *Noah* sober, and *Noah* drunken, whereby you may see that a man may be drunke with his owne wine, he may surfeit with his owne meates, he may lust with his owne wife, he may offend with his owne gifts, his owne honour may make him proud, his owne riches may make him couetous, his owne strength may make him venturous, his owne wit may make him contentions: therefore as the child pluckes out the sting before he takes the honey: so let euery man, before he receiues the gifts of God, sit downe, and looke what baytes, what snares, what temptations Sathan hath hid in them, and when he hath taken out the sting, then eat the hony, and he shall vse the blessings of Christ, as Christ did himselfe

---

FINIS.

---